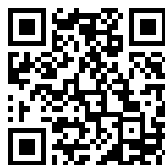


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American priest at w

# The American Priest at Work







# **The American Priest at Work**

**A SYMPOSIUM OF PAPERS.**



**EDITED BY THE  
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## Preface.

**N**OT as though we had already attained, either were already perfect;" far from it. This must be understood as the emphatic disclaimer of both Editor and Contributors who in this book have aspired to discuss certain points which, we trust, will appeal to the reader as self-evidently those which the American Parish Priest at work must take account of in order to be successful in the highest sense of this popular and much abused word. If it should be suggested that any of us are conspicuously far from being successful, we would reply that this is because we have failed to put into practice the points herein discussed. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

In common with every priest, yes, even with every Theological Undergraduate, the Editor is aware of those points which must be heeded and practised by the successful priest, *viz.*, that the latter must be filled with a sense of the Essence and Dignity of the Priestly Office; that he must know

how to Preach and Teach effectively ; that he must know how to superintend and direct teachers deputed by him ; how to use the Prayer Book ; how to prepare candidates for Confirmation ; how to deal with Parochial Temporalities ; how to Organize ; how to minister among his flock ; how to fulfil his relations and duties to the Community, to the Church at Large, to the Diocese, to his Fellow Priests, and to those who minister and work for Christ in other Religious Bodies.

Very well, then ; how should all these things be done by the Parish Priest of the American Church ? The several papers contained in this book stand as an attempt at suggesting an answer to this question. The Editor has reserved for himself the task of dealing with those topics which, from a Priest's standpoint, are more or less axiomatic and consequently call for no expert to handle them ; namely, the Essence and Dignity of the Priesthood itself, and the Priest's Public Use of the Prayer Book.

That the handling of the remaining topics will prove as helpful and stimulating to the clerical reader as it has proved to the Editor is the latter's confident hope.

EDWARD MACOMB DUFF.

BUFFALO, N. Y., November, 1899.

## CHAPTER I.

### **Introductory.**

#### **The Essence and Dignity of the Priesthood.**

**C**O know that he has part in the Ministry of Reconciliation is the Priest's knowledge of the Essence of his Office. To know and to feel that this is the highest office under heaven to which the sons of men may aspire is his knowledge of its Dignity. To be filled completely and joyously with a sense of the Priesthood's Essence and Dignity is absolutely fundamental to the Priest's success, whether he minister in America or in the earth's remotest corner. These three propositions I submit as axiomatic and undebatable for him who has been ordained to the Priesthood of this Church.

The Priesthood as the Ministry of Reconciliation: do we who are priests know it as such? Do

our ministrations pulsate with the life-throb of the awful and the buoyant knowledge that God, who was in Christ reconciling the world unto Himself, "hath given to *us* the ministry of reconciliation," and therefore the *Priesthood*?

Let us not be frightened by the nickname "Sacerdotalism." Let us not suffer ourselves to be blinded to the distinction between the Christian and the anti-Christian Sacerdotalism. Keep in mind the fact that the former is of Christ's own ordaining, and that the latter is a creature of mediæval origin, an usurpation of lordship over God's heritage. If the reflection will yield you comfort, place in parallel columns the tyranny of mediæval priests and the iron rule of early New England ministers and deacons who shut or who opened the gates of the Kingdom to whom they would. Verily, if Priestcraft is a possibility, so is Eldercraft! Yes, indeed, and so is "congregationcraft," as many a poor soul can testify who has been bear-baited and disciplined and cast out of synagogues by electioneered majority votes of bland old fogies and hysterical women—all "in the name of the Lord!"

The first and the one true and perfect Sacerdotalist is He who was made a Priest forever after the order of Melchisedec. The essence of

His Priesthood is His Mediatorship. The work of His Mediatorship is to bring man into reconciliation and harmony with God in the unity of His Incarnate Life; as well as to present to God in His own flawless Humanity the first fruits of a Manhood in which the Father could declare Himself to be "well pleased."

What the Heavenly Priest by His Incarnation and Death has made a potential fact—the reconciliation of man unto God, and of God unto those who are "found in Him"—His earthly representatives are to make an actual, living and personal fact unto those sons of men whom this Ministry of Reconciliation reaches.

Thus they are Priests; they are such because they stand "in Christ's stead" carrying out by His command and commission His Mediatorial Office of Reconciliation. "He hath given to us the Ministry of Reconciliation." Let us bear this Office with joy and with holy fear!

As Priests commissioned of Christ we "declare and pronounce to His people, being penitent, the Absolution and Remission of their sins;" as Priests commissioned of Him we minister the "Word of Reconciliation," both conserving it as stewards, and disseminating it as "able ministers of the new testament;" as Priests commissioned of

Him we bring the sons of men to the laver of Regeneration; we offer the "Holy Gifts" in the Eucharistic Oblation in continual remembrance of the sacrifice of His Death, pleading that "we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion;" we minister to the reconciled the spiritual food of His precious Body and Blood; we (and I include the Episcopate under the head of "Priesthood") by Christ's commission perpetuate on earth the Incarnate, Reconciling, Harmonizing Christ-life until His coming again.

To know our Priesthood as this is, I repeat, absolutely fundamental to our success. For what does success mean; that is, our success as priests? Not big outward results, such as well-filled churches with large pledge-lists or rent-rolls; or big Confirmation classes. These may or may not mean that we have achieved success. Our success means that our congregations, be they large or small, that the people to whom we minister, have through our ministrations been made to feel their reconciliation unto God, their closer harmony with the Eternal, their intensified hunger and thirst after the righteousness that is in Jesus Christ.

What I have said as to our necessary sense of the Priesthood's Essence will largely cover what

may be said concerning our necessary appreciation of its Dignity.

We shall not, I trust, be unmindful of the fact that to magnify our office means not to be arrogant and supercilious. The keener our appreciation of the Priesthood's awful dignity, the more overwhelmingly will be borne in upon us our own personal need of oftentimes sending up the prayer, "God be merciful unto me a sinner!"

Then, if God blesses our ministrations with outward success, we shall say, "Yet not I, but the grace of God which was with me."

Rooted and grounded in these two fundamentals—appreciation of our Priesthood's Essence and of its Dignity—we stand in possession of a definite aim whereby all the skill which we may acquire as Preachers, as Teachers, as Officiants in the Sanctuary, as Stewards of Parochial Temporalities, as Organizers, as Pastoral Visitors, as Leaders in the Community, as Workers in the Church at large and in the Diocese—whereby all the skill which we may acquire in these various relations becomes a weapon, mighty to the breaking down of sin's strongholds and the setting forward of Christ's Kingdom.

Great is our temptation oftentimes to lose sight of these two fundamentals. It has been asserted



that instances are few, if not utterly unknown, of vestries calling priests to rectorships because of the latters' spiritual mindedness. It is said that the average vestry calls that priest who in their opinion is most likely to keep the sittings filled by his attractive and "up-to-date" preaching, aided by a faculty of—well, "jollyng up" the people in their homes and at social gatherings, and being, besides, a shrewd business manager. If, in addition to these gifts the priest is spiritually minded, well and good. "That is all right," says Mr. Worldly, Senior Warden, "if kept in its proper place."

Such is the indictment which I have often heard brought against vestries of the American Church. I think it is too sweeping. True it is that many vestries have their Messrs. Worldly; and true it is that many vestries allow themselves to be ruled by that eminently respectable gentleman's opinions as to the desirable qualifications of the parish priest. This being so, there does exist a standing temptation to cause some of us to lose sight of what I have called the two fundamentals.

But, after all, is there any necessary conflict between the "wisdom of the serpent" and the "harmlessness of the dove?" Our Master commands us to cultivate both; which is tantamount to saying that there is no necessary conflict between the two.

If there are priests who have lost sight of the essence and dignity of their office, there are also priests conspicuously lacking in the serpent's wisdom. Can we justly complain if vestries steer clear of the latter?

If, filled with a sense of our Priesthood's essence and dignity, we are also blessed with a fair degree of serpentine wisdom—what then? Why, we have a magnificent opportunity for carrying out our plain duty and glorious privilege of bringing to bear upon our people the Ministry of Reconciliation, sweeping the worldly-minded along with the tide, or else sweeping them out of the way; making all whom we touch to know and to feel that "to be carnally minded is death; but to be spiritually minded is life and peace."

## CHAPTER II.

### **The Priest as a Preacher.**

BY THE VEN. PERCY C. WEBBER,

*Archdeacon of Madison, Dio. of Milwaukee.*

**B**Y preaching the priest shares in the prophetic office of the Lord; thus that office becomes a foremost and essential characteristic of a successful priest's life. Jesus Christ came preaching, and when about to ascend, commanded, "Go preach the gospel." The direct result of the outpouring of the Holy Ghost on the day of Pentecost was preaching. From the hour when the disciples went elsewhere preaching until this day, the many have come from heathenism to the Laver of Regeneration, to the Sacrament of the Breaking of the Bread, have been taught the "all things whatso-

ever" Christ commanded, and been builded up in His life, by the foolishness of preaching.

To preach the gospel is of the highest dignity and greatest responsibility; it is the chief way by which the Church can and does, everywhere and with all, "earnestly contend for the faith once delivered to the saints."

Preaching, to quote Geikie, is "mentioned in the New Testament over eight hundred times, while such related words as 'edify,' 'exhort,' 'teach,' occur about two hundred and fifty times." Then, too, we should bear in mind not only the direct evidence of the New Testament for preaching, but, likewise, first, the testimony of the Church, and second, that of reason. The Church in her baptismal office for infants says, "Ye shall call upon him to hear sermons." In the office for adult baptism she says, "Call upon them to use all diligence to be rightly instructed in God's Word." In the Communion office she places the sermon almost immediately after those inspired utterances, the Epistle and the Gospel. Who can doubt this is because she knows how utterly impossible it is for the highest spiritual approach to the altar of her Lord to be made without that quickening of the affection, will, and mind, which comes from the true sermon? Again, the Church has done her work as

the evangelizer and guide of the nations by naught else as by the truth set forth in the preaching of the gospel. Without doubt, as said Aristotle, "worship is the highest of the six administrations of the state;" and, we may add, the fountain source of all which is real and lasting in their activity; likewise, it is true, the central and highest act of worship is the Blessed Sacrament; but in order that one shall rightly in this highest act show the Lord's Death till He come, devoutly join with Him in the communion of His Body and Blood, and go forth to be the true citizen, it is necessary that he have his whole being lifted up to the apprehension of the spiritual meaning of the sacrament, and this can be given him in no such wise as by preaching.

Reason teaches, and truly, the highest thing known to man is a living personality. Therefore it is reasonable for us to believe that by no written word or mere uninstructed act of outward worship can the mind be so illumined, the heart so inflamed, the will so aroused, as by the power which resides in the spoken word, compelling with all the life-force of that authority which speaks not in any earthly name, but by the command of the Christ, emphasized and enriched by the experience in the life, of the effect of the word which is being delivered.

A most glorious privilege is it to preach the unsearchable riches of Jesus Christ and His truth. Nothing can take the place of preaching; no; rather is it that every other activity of a priest's life is made vital and truly effective because of it. When a priest preaches he stands forth, first, as the ambassador of Christ to beseech men in Christ's stead to be reconciled to God; second, as a messenger come to prepare the way of the Lord by making known the commands and promises of the Lord; third, as a watchman, who must give an account of those for whom he watches; fourth, as a steward of the mysteries of the Lord holding up ever, even in an age which disparages the value of the sacramental observances, the absolute necessity of keeping every command of the Christ and maintaining its permanent value, whether concerning a sacrament or any other Christian observance.

In exact proportion as a priest realizes the emphasis placed on preaching by his all powerful and ever-present Lord, the apostles, and an evangelizing Church, will he magnify his office as preacher, knowing that only as he is a never-tiring, effective preacher, can he be a truly successful priest.

There is a two-fold mistake which is made by one and another in this our day. On the one hand, undue emphasis is laid upon preaching; on the

other, upon the sacraments and the reading of the services. Each is necessary, and where the real work of the Church as Christ designed is going forward, there is to be found both preaching and worship. The one cannot do without the other. Preaching which results in no definite coming to and walking with Christ, in the sacraments, and the worship of the Church, sooner or later becomes utterly unapostolic. Worship and administration of sacraments, without the attendant power of preaching, tend to the death of spirituality, and easily end in mere washing of the cups and platters of a cold or superstitious formalism.

Not every priest has the gift of eloquence, or is imbued with much learning, or has the ability to deliver highly polished discourses; but every priest, and we make no exception, can as surely as he is called of Christ to preach the gospel, be an effective preacher. An effective preacher wins men to Christ, extends the kingdom, builds the people up in truth and righteousness, and inspires them with holy zeal, to spread the gospel, even to every creature.

He who would be an effective preacher will have as deep rooted as life, the desire to win men to Christ; second, he will never forget he can do nothing without the constant aid of the Holy

Ghost, for whom he will unceasingly pray even with fasting; third, he will have a deep sympathy for men in all their cares and doubts and failings, and never cease enthusiastically to feel he has the one thing they stand in need of, namely, the gospel of Christ; fourth, he will look forward to each sermon or its allied lecture, instruction or private counsel, as one more grand and glorious opportunity for the presentation of Christ and His power to help men; fifth, he will, before and during each sermon, ask himself the end which he has in view; sixth, he will preach with all the earnestness of one who knows the surpassing importance of his subject for his hearers, and is filled with the deepest yearning that they may see, and know, life, for which they all so long, to be, as he knows it to be, in Christ and His friendship; seventh, he will seek for each sermon the power which can come to it by the earnest striving in prayer for him and his sermon, of a certain number of faithful believers in the promise, "if two of you be agreed on earth as touching anything they shall ask, it shall be done for them by My Father, which is in Heaven"; eighth, he will in every sermon make direct personal application of the message he delivers to those who are then in the seat of the hearer; for he well knows a sermon is not a debate,



an essay, no, nor anything else than the delivering of a message from Christ to man.

After the priest has well considered the truths which have been thus far set forth in this article, he will then see how very great is the necessity of the right preparation of the sermon.

The first thing to do in preparing for the sermon, and most important, is to select the text. This should be done only when the priest's whole nature is in a spiritually quickened condition; hence, for perhaps the majority, the time immediately after the Sunday morning service is the best time, for then if ever it would seem as if the priest would be in the condition mentioned. As a rule, the earlier in the week the text is selected, the better; so if Sunday, the ideal day of selection, be not used, then certainly the priest should not allow, if possible, more than Monday to pass before making a selection; yet there may be weeks when it will be found more desirable that the text should be selected late, even to within a few hours of the preaching. The one thing to be borne in mind is, the priest should never select his text except under the influence of the Holy Spirit, and with great and intense longing for the glory of Christ and salvation of souls. The priest must, if he would rightly select his text, be one who, as soon as one

opportunity of bearing the message of his Lord has passed, yearns for the next one to come.

Again, as the priest stands forth not as other men do when they are publicly speaking, but as the messenger of the Lord acting, if he truly act, under the guidance and illuminating power of the Holy Ghost, he must never allow his selection of the text to become a thing of mechanical habit, or mere intellectual choice. He must give room for the direct leading of the Spirit. Thus it may happen that even after he has entered the pulpit it may be borne in upon him, not to preach on the text he had selected, but upon some other.

Again, the priest, remembering he preaches not simply to instruct the mind, but to kindle the affections, rouse the moral nature and strengthen the will of the people, and never as a mere part of a service, will, in the selection of his text, ask himself, What would Jesus be likely to choose for His coming message? And, as he asks himself this question, he will turn to his Lord in earnest believing prayer; then confidently select his text.

The text having been selected, there comes first, the *spiritual* preparation, in which the priest will first meditate upon Christ and Him crucified as the necessity for men; and how surpassingly glorious is the life which becomes a man's, when he truly

puts himself under the direction of Christ, with the thought how, through the coming sermon, he is to have the opportunity of once more impressing this truth in some one of its many aspects upon his hearers! Second, he will meditate upon the glory which there is in being the real friend of Jesus Christ, and delight himself in the thought that his sermon may be the means by which some one shall attain to this glory. Third, he will pray day by day until the delivering of the sermon, for the message and the hearers thereof. Fourth, he will give himself to the reading of books which have to do with the true spiritual life and work of the priest, especially as told in the sermons and lives of holy priests. And fifthly, he will give himself to making a very earnest use of the Friday abstinence and all its opportunities, especially the devotional reading of the Holy Scriptures in the Gospels, that he may hear the voice of the Master, and, hearing, rise up to go forth, even as Christ meant him to go, when He said, "As the Father sent Me, even so have I sent you."

The intellectual preparation for the sermon has a two-foldness. First, there is the general and constant intellectual training, which becomes the very granary of truth from which the text is selected in particular. He who would do good

general training of his intellect for the work of preaching will fail not to study *History*, which will give him the knowledge of what Christ has done for men; *Dogmatic Theology*, which will keep before him the necessity of clear dogma as the basis of true morality and train him in clear doctrinal thinking; the *Bible*, especially reading it with the aid of commentaries. From the great poetic and philosophic, and sermon and biographical writers will he gain what we may term "intellectual power," for these works will not only instruct but stimulate as well. He will read *Current Literature*, which will give to him the knowledge of living men and the movements of the present civilization, thus furnishing him with illustrations and adaptations for the truth of his message.

The particular intellectual preparation will consist in studying the text, if possible in the original, and comparing it with all related passages of Holy Scripture. Second, making an analysis of the text and subject suggested thereby. It is well never to have more than three points in the ordinary sermon, and these so related that one great impression of the everlasting truth is left with the hearers. Third, the analysis made, then let the preacher think the text and its analysis

over day by day, and if possible, as he meets his parishioners, talk with one and another of them concerning the thoughts in his mind suggested by the text, though of course, not saying to any given person anything about the sermon as such. Fourth, if the priest writes his sermon out, let him at first write with all rapidity each and every thought which comes to him; afterward, at his leisure, re-arrange, add to or drop out. Yet, if he is to preach extempore, let him not content himself with making the analysis and brooding over it, but let him make full and copious notes which he should carefully study and so arrange that, if need be, he can have them with him in the pulpit for purpose of reference only. Fifth, he should gather illustrations for each point, nor hesitate to do so, either from scripture, from nature, from current or historical events; for all truly persuasive speaking, even that of the Master Himself, who spake not without a parable, has ever been more or less illustrated. The truth must be given to men in such wise as will enable them to understand that it is no mere theory which is being uttered, but a living reality which has its manifestation and illustration in the outward things of life. Moreover, if the preacher is to win men, he must speak to them in the language which they can

understand; and that language is the every-day things of nature and mankind as they touch the mind, the heart, the will, the external life. Sixth, he will, just before the delivering of his sermon, if possible, go carefully over it and with prayer.

The subject matter of the sermon can not be else than the Holy Scriptures. They are the Word of God and contain all things necessary to salvation in the fullest possible sense, and give us "the things written aforetime"; and the truths of the New Testament give such a full and clear revelation of every principle which can enter into the workings of life in any age, that preaching them the priest is ever not only abreast of his age, but as a true leader going on before. It cannot be too much insisted on that the "compelling force" of Holy Scripture and its uplifting power for every characteristic of man found in any class or condition, is without a single rival. The poet, the philosopher, as well as the moralist, find in the Bible the highest ideal, and by it the lowest type of man is brought into life's true relations as toward God, man, and the universe. God, in Scripture, gives the general unfailing vision of life and its constant principles of action. He calls the priest as preacher to the making real and glowing with all the charm of true and present every-day life, this vision and its prin-

ciples. The subject matter, then, of the sermon, is the vision, splendid, as declared in the Bible, which the priest, as preacher, is to persuasively describe in the language of the day, instruct with his own personality which has been "caught up," and filled through and through by its glory. The priest, as preacher, who would be true to his subject matter, as he preaches not himself with a scriptural text as a decorous preface, will be very sure, first, so to preach Christ and Him crucified, that, even as Moses and all the prophets spake concerning Him, his every sermon, no matter what particular text and its phase of the truth is being declared, will "lift up" Christ and show Him as Saviour. Second: So to preach the Bible, that no one of its great doctrines—the Bible is a book of doctrines, of Repentance, Atonement, Regeneration, Sacramental life, the Holy Eucharist, the Trinity, the Resurrection, etc., etc.—shall fail of a most scriptural, insistent and persuasively practical teaching by him. Third: So to preach the great, ever fresh and constantly practical doctrines of Holy Scripture as to make them, what God intended, the flashlight of truth upon the life of the present and future, even as they were upon the ages wherein they were revealed.

The work of the priest, as preacher, is to make

clear, charming, and the one thing to be desired, the revelation of God as set forth in the Bible, and emphasized in nature and humanity. His subject matter and text book thus are one and the same. The need of the hour is men who, without doubt, believe, as they believe in God, that "all scripture is given by INSPIRATION of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works"; and will, so believing, go forth with all boldness to preach without flinching, or "seems to me," or acknowledgment of "possibly successful dispute of the Bible." The teaching they are "persuaded is concluded and proved by the scripture," and this they will do not in the arrogance and weakness of mere private judgment, but with minds and hearts taught and guided by the Church of the living God, the pillar and ground of the truth.

The length of a sermon depends upon the character of the service in connection with it and the subject of the sermon. Usually speaking, it is wise that the sermon of a Sunday morning be not above a half an hour; in the evening it may be longer. Again, there are times, as during Advent and Lent and in Missions, when there may be



courses of sermons which will be preceded or followed by so brief a service, if any, that they may each be as long as the preacher will, and as the subject demands.

Sunday sermons should never be of a controversial character. The great subjects of the Gospel, as the doctrine of the Incarnation, the Resurrection, the Trinity, should be, of course, preached fully and clearly, but not as if anyone doubted them; moreover, each sermon must be a real appeal not only to the understanding and the will, but to the affections likewise; for out of the heart are the issues of life. This being said, it must not be forgotten, however, that every sermon should have as its basis, though not mentioned, some *certain dogmatic truth*.

The most effective manner of preaching, undoubtedly, is without manuscript, for thus the personality of the man in all of its directness of flashing eye, and kindling face, and quivering earnest personality, can be manifest as it cannot be if the sermon be from manuscript, or committed. If, however, a priest has not yet preached the ideal, which is extempore preaching, then let him write his sermons with all that certain something which is his when he sits to write a very persuasive and intense, and almost life or death letter to his friend.

In delivering the sermon, the best rule for the priest is this, and this alone: Intensely believe his message, be sure Christ wants him to deliver it, be filled with the consuming desire to convince the people before him, then speak without thought of the manner, or of body or hands, or kind of tone, or trick of speech. Leave all such things to the mere elocutionist. Let the priest of God, as he delivers his message, be so intensely alive to its grand meaning, that he has no opportunity for any thought of how he should speak or is speaking. Finally, the priest who would be an effective preacher, will, as he finishes or closes his sermon, do so with the one great burning desire that his message may find a convincing lodgment in the heart of each hearer to be manifested in his or her life.

The priest, who having prepared his sermon as the messenger of Christ, with the realization that he must account to Christ for his utterance, and is filled with a deep love for souls, especially for those before him, being, as it were, consumed with an agony of desire that they shall hear and go forth to a new life, must, he cannot help it, be the effective preacher of the Gospel. And when his Master appears at the great day he shall, having "turned many to righteousness, shine as the stars forever

and ever"; and even here and now have the priest's great joy, that of seeing many an one "saved through Christ forever," and the kingdom of his Lord extended, because that he did faithfully, and thus effectively, preach the everlasting Gospel of the Son of God.

### CHAPTER III.

## **The Priest and the Prayer Book.**

BY THE EDITOR.

**I**N his reply to the *Living Church Quarterly*\* question, "Why am I a Churchman?" the Bishop of Massachusetts said, "Because her (the Church's) Prayer Book, saturated with the piety of the ages, is ever in the Churchman's hand to lift his thoughts and aspirations heavenward."

I see in these words a guiding principle suggested to us who are priests to be kept in mind in our public use of the Prayer Book. Let it be our aim in every office to make our congregations feel that they are verily and indeed in touch with the piety of the ages.

There is a personal element in the rendering of

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\*The *Living Church Quarterly* for Dec. 1, 1898.

any Prayer-Book Office. True it is that our liturgy has far less of a personal element in it than have the extempore exercises of non-liturgical bodies. Our Church people in their public worship are protected against any idiosyncrasies on the part of their ministers far more than are their non-liturgical brethren. Nevertheless our priests and other ministers *may* render the services and read the Scripture-lessons in such a manner, or with such mannerisms, that very few in the congregation will feel that they have been brought into touch with "the piety of the ages."

In view of this possibility, let us consider:

(1) *Our Personal Rendering of The Prayer-Book Offices.*

In putting into practice the guiding principle enunciated a moment ago, we would, I take it, have to pay regard to the following details:

(a) ENUNCIATION; (b) SYMPATHETIC INTERPRETATION in (i) its *Inward Spirit* and (ii) its two-fold outward embodiment in *Emphasis* and *Tone*; and (c) the detail of TIME.

(a) ENUNCIATION.

All that may be said under this head should go without saying. I would, indeed, say nothing were it not for the painful fact that in the course of many a service the "piety of the ages" has been

mumbled and gabbled and fairly whistled away from me by ministrants whose enunciation in ordinary converse is most distinct. I feel, therefore, constrained to utter the trite counsel: Let us who minister sound every word clearly; let us avoid the habit of "vanishing" at the end of sentences; let us speak, not from the throat, or from the nose, but from the diaphragm; let us not be afraid of opening our mouths and giving the sound free egress.

(b) SYMPATHETIC INTERPRETATION.

(i) *Its Inward Spirit.*

Sympathetic Interpretation of the services proceeds from an inward grace, whereby the minister feels his own nothingness, and knows himself for the time being only as an instrument through which the thoughts and the aspirations of the worshippers are rising heavenward.

The source of this grace is our personal realization of the New Birth. If this realization on our part is faint, it matters not how proficient we may be in the artistic canons of reading, our ministrations will degenerate into mere *renderings*. Our artistic proficiency will act rather as an irritant than as a help to devotion. If, however, we take as our starting point this inward spirit of sympathetic interpretation, we shall then do well to

pay regard to the mechanics of Emphasis and Tone; for spiritual grace is most efficient when it is most efficiently embodied.

(ii) *Emphasis.*

My excuse for saying anything upon this matter is the same practically as that which called forth those trite counsels under the head of Enunciation. There is, I think, but one rule to be formulated for correct emphasis, the exceedingly commonplace one: Emphasize the important words. How many priests there are, who ought to know better, that persist in emphasizing only the last words of phrases, clauses and sentences! Unless we knew these priests personally to be consecrated men, we might well believe that they were thoroughly out of sympathy with the services of the Prayer Book.

(iii) *Tone.*

There is, first of all, the so-called "Holy Tone," the unnatural, unearthly monotone, doubtless familiar to most of the readers of this article. Those who employ it in the services possibly feel that its use conduces to greater reverence and devotion; that it tends to remove the service from the sphere of the "earthly," and exalt it to the sphere of the heavenly.

To my mind this tone paralyzes the devotions of the average American congregation. If the

service is to be choral, well and good. If it is to be oral, let it be genuinely and thoroughly oral. The monotone is neither one nor the other.

Then there is the familiar, conversational tone, which, merely to name, is repulsive. Thanks be to God, this tone is seldom employed by our clergy.

Then there is the dramatic tone. If the familiar tone is repulsively vulgar, the dramatic tone is grossly impertinent, exalting as it does the personality of the reader above the service, as though the latter were his own composition.

What, then, is the *fitting* tone? I venture to indicate it, rather than to define it, as that tone which expresses the sympathy of the reader with the spirit of the service, and expresses it in a thoroughly human, yet thoroughly reverent and self-effacing manner.

(c) TIME.

The offices may be read too rapidly or too slowly for edification. I have heard readers who reminded me of the paddle wheels of a great steamer speeding along the Hudson. They would rush along through several sentences, and then pause for breath enough for another revolution. I have also heard readers of the "limited express" type. They had a faculty of maintaining a continuous breathless speed from the opening to the *Amen*.



On the other hand, I have heard readers whose utterance was so deliberate that I found my own thoughts getting ahead of their uttered words. Indeed, those who are thoroughly familiar with the Prayer-Book Offices, knowing as they do what is coming, will inevitably think the words in advance of the over-deliberate reader. The result is a spiritual confusion almost as aggravated as that which is produced by the too-rapid reader.

The matter of Time, I think, should in a measure be regulated by the training of the congregation. A missionary congregation, comparatively new to the Church and her ways, requires a more deliberate rendition of the services than does one thoroughly trained in the Church.

So much for our personal rendering of the Prayer-Book Offices. Fortunate is the priest who has relatives or intimate friends who will criticize his shortcomings as a reader, and whose criticisms he will receive with meekness.

In order to bring our congregations into touch with the piety of the ages through our public use of the Prayer Book, we shall find, I think, that next to our personal rendering of the offices as a factor comes

(2) *Our Schedule of Sunday Services.*

What schedule is the best? The answer here is,

of course, my own answer, and it is submitted for what it may be worth in the reader's judgment.

I would say, first of all, let us not fail to give our people a weekly celebration of the Holy Communion; assuming, of course, that we are in charge of but one congregation.

It is not a matter of opinion, but a matter of fact, that in the Apostolic and the Post-Apostolic Church the Eucharist was celebrated every Lord's Day; and this practice continued down to the Reformation. To the Church of St. Paul, or of Justin Martyr, the Lord's Day with the Eucharist left out would have been no Lord's Day at all. Does the modern American congregation need that Holy Food *less* than did the apostles and martyrs? To my mind the only valid reason for the omission of the Eucharist on Sunday is the priest's honest conviction that both he and his flock have risen above its need.

At what hour shall the weekly Sunday Eucharist be celebrated? Shall it be an early-morning celebration only, or shall it be celebrated also at the hour of the main morning service, separated from morning prayer, after the manner commonly known as "The High Celebration"?

I would say that to my mind the "High Celebration" as the main morning service of Sunday, is

inadvisable. I waive all argument upon its possible encouragement of non-communicating attendance. To me, its inadvisability flows from the fact that it deprives the people of sufficient instruction in God's Word. When morning prayer is habitually relegated to a side place, the people hear but a few fragments of Holy Scripture, to-wit: the appointed Epistle and Gospel. It is a sad, but I believe, an indisputable fact that a large number of our people never read the Bible at home. Their knowledge of its contents is limited to what they hear read in Church. Many of these people attend but one service a Sunday, and that the later morning service. If this service be the "High Celebration," these people are all but entirely shut off from the Words of Eternal Life.

What shall we say respecting the weekly combination of the Holy Communion with morning prayer at the 10:30 or 11-o'clock hour? To me this also seems inadvisable on account of its extreme lengthiness. But what if the non-communicants retire after the prayer for the Church Militant? To my mind this also gives too lengthy a service for the edification of an average American congregation. Both Rome and Protestant Denominationalism, I am persuaded, show wisdom in offering to their people a morning service of an

hour and a quarter's duration. The combination we are now considering would, with the music and the twenty-minute<sup>1</sup> sermon, occupy an hour and three-quarters. In addition to this, it makes the Holy Communion difficult of access to a large number of people, mainly housekeepers, who have to do their own work and are compelled to return home shortly after the noon hour.

I would then (and I do) celebrate the Holy Communion every Lord's Day; but I would celebrate it on all Sundays, except the first in the month, at an early hour. On the first Sunday in the month I would celebrate it at the later morning hour, disjoined from morning prayer. Thus you have a service lasting not more than an hour and a half, except on the greater festival Sundays. You have a service which affords to those who feel compelled to return home shortly after the noon hour, an opportunity of communicating. Try this service, and I feel sure you will find, as I have found, that the number of those who communicate infrequently or not at all during the year, will be materially decreased.

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<sup>1</sup>With all due deference to Archdeacon Webber, to whom I would gladly listen for thrice twenty minutes, I believe I voice the opinion of the great majority of clergy and laity in affirming that for the average priest twenty minutes is the most felicitous time limit for Sunday preaching. (See, however, Paper No. II, p. 8.) But if the Archdeacon be right, my present argument is strengthened.—*Ed.*

In this connection I would say that my own custom at this monthly later hour Eucharist is to invite all to remain to the end of the service for prayer and devout meditation; but if any feel constrained to retire, I advise them that opportunity will be given them for so doing when the first rail-full of communicants are approaching the altar. Thus that dreadful and unseemly break following the prayer for the Church Militant is avoided—that break which inspired Bishop Coxe to write his “Soul Dirge”—and the whole congregation is enabled to participate in that highest sacrifice of praise and thanksgiving known to the Christian Church.

What, now, is the best service for the later morning hour on the other three or four Sundays in the month?

To my mind it is either morning prayer, Litany and sermon, or else morning prayer, “ante-Communion” and sermon, the summary of the law being used in the “ante-Communion” without the Decalogue, the latter having been read at the early celebration. Either of these, with a twenty-minute sermon, makes up a service of about an hour and a quarter’s duration, to my thinking the most expedient length for an average later Sunday-morning service.

On very hot summer Sundays I have often had simply morning prayer and sermon.

As for the Evening Office, I believe that its nature should be adjusted to the congregation. Sometimes I have found it expedient to say the "Grace" after the "Collect for Light," and sometimes to read some or all of the intermediate prayers. What or how much to have, within rubrical permission, will depend, I think, upon the nature of the later morning service on the same day. I may add that I have found it profitable occasionally—perhaps once a month—to have the Evening Office choral or semi-choral; also in the summer season to substitute a five-minute address for the sermon.

If the Sunday-school session is held in the afternoon, I think it is well, if possible, to bring the children to the church and let them participate in choral evensong, substituting catechizing for the sermon. This, however, is expedient, in my opinion, only in certain parishes, to-wit: in parishes whose people would turn out and attend such a service in as large numbers as they would attend a Sunday-night service.

To sum up, I would recommend the following Sunday schedule as the best for an average American congregation:

(a) On the three or four Sundays of each month: Early celebration of Holy Communion, morning prayer, Litany and sermon, or morning prayer, "ante-Communion" (without Decalogue) and sermon; evening prayer and sermon.

(b) On the first Sunday in the month: Morning prayer without music, Holy Communion with music and sermon, evening prayer with music<sup>2</sup> and sermon.

A third factor by which our congregations are brought into touch with the piety of the ages through the Prayer Book is

(3) *Ritual.*

This, I know, is a matter of controversy. I am one of those who hold that Ritual is almost altogether a matter of taste. There is, however, one element in Ritual which I hold to be no matter of taste, but a matter of principle, and that is Reverence. Now, I believe that both a plain Ritual and an elaborate one may express the highest reverence. On the other hand, both may be used irreverently. A plain ritual conducted in a slouchy, slovenly manner, and an elaborate one conducted perfunctorily, and if I may so express it, *professionally*, are both irreverent. I am at a loss to understand how either plainness or ornateness can

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<sup>2</sup>In order not to be misunderstood, I would say that under (a) it is assumed that the Holy Communion is oral, and that the other two services include music.

be rationally or morally elevated into a matter of principle. X may prefer plainness, Y elaborateness, and Z ornate plainness or plain ornateness; but what moral right has either X, Y, or Z to try forcing his preference upon any congregation which is tenacious of something else?

In the name of the Prince of Peace, I plead with those of my fellow-priests who may chance to read this article to exercise tolerance in ritual. If you deliberately accept a call to a parish whose people have learned to be edified by a plain ritual and who are tenacious of it, you may, if you choose, try to persuade them rationally that your own preferences are better. If, however, your persuasion fails to convince them, stop; lest contention over the mint, the anise, and the cummin obscure the weightier matters of the perfect law of liberty.

Again, if you accept a call to a parish in which, for example, you find that the people have been accustomed to Eucharistic lights, do not interfere with them, however distasteful they may be to you. Their symbolism helps the people's thoughts and aspirations to rise heavenward. That ought to be sufficient justification for their retention, or, for that matter, the retention of any ritual or ornamentation which stimulates their devotion, and which is not contrary to rubrics or Canon law.



One more point, and I am done, though the subject is by no means done.

(4) *The Priest's Loyalty to the Prayer Book.*

By loyalty to the Prayer Book I mean something more than obedience to its rubrics. I mean an unequivocal acceptance of the teachings embodied in its offices. No priest can be loyal to the Prayer Book who doubts whether the doctrinal portions of its offices are true interpretations of "the Faith once delivered." For a priest so situated to continue his active priesthood, injury is worked both to himself and to the flock to which he ministers.

Injury is worked to himself because his position is dishonest, even though he deliberately refrains from expressing his doubts in his sermons and instructions.

Injury is worked to his flock, grievous injury, if they are inflicted with sermons and instructions calculated to stultify the Prayer Book's teachings; and it is difficult to see how their thoughts and aspirations can be lifted heavenward by the offices themselves when their leader's heart is out of sympathy with many of the things contained in those offices. Consequently their worship will become cold and perfunctory.

Though conscious that perhaps for many things

said and for many things left unsaid in this brief discussion I have laid myself open to criticism, I do feel confident that there is one point which lies removed from debate, namely, the guiding principle enunciated at the beginning: Let it be our aim in every office to make our congregations feel that they are in touch with the piety of the ages.

## CHAPTER IV.

### **The Priest as a Teacher.**

#### **(H.) The Sunday School and the Bible Class.**

BY THE REV. H. P. NICHOLS,

*Rector of Holy Trinity Church, New York City.*

**A** TEACHING ministry is needed for the religious life of the twentieth century to make that life real, to hold religion in its supreme place.

An eagerness for knowledge is abroad. When it turns its attention to religion, it is partly critical, to bring the facts and claims of religion into line with other historical and philosophical studies; partly troubled, questioning whether what is held dear rests on a firm basis of fact and of reason.

This eagerness for religious knowledge is not to be met by authority, save as authority rests on scholarship and commends it.

"Instructions," technically so-called, are natur-

ally and properly resented by those who think for themselves.

This teaching ministry finds its opportunity in every department of the priest's work: in his preaching, in his pastoral visits, in his incidental conversation, in the impress he makes on the community. He is understood to be an expert in the Christian religion. An expert knows what the past has treasured in his department, what the present is gathering fresh every day, the best way to handle the material to make it real and effective for those who look to him as teacher. The teaching ministry should be known in pulpit and classroom, in library and parlor, among men throughout the town, as well versed in the arcana of religion, as alive to its latest word, as able to think and to put thought thereon in a way to be remembered and used. The teaching ministry should be worthy to be quoted as a trustworthy and stimulating authority on its specialty, religion.

There are, however, departments of ministerial work whose distinctive function is teaching. These are notably the Sunday School, the Confirmation Class, and the Bible Class. These are three grades of teaching corresponding pretty nearly to Baptism, Confirmation and the Holy Communion, and caring for Christian instruction from infancy to the end of life.

**THE SUNDAY SCHOOL.**

The Sunday School is the Church associated for her teaching work. In this sense the Bible Class is part of the Sunday School, carrying its work to the highest grade.

This paper does not argue the value of the Sunday School; does not combat the plausible objections to its being and its usefulness. It accepts the Sunday School as an existing institution, perhaps the oldest and most prominent of the voluntary associations within the Church for doing a particular part of the Church's duty. The Sunday School is here, the Church at the organized teaching work of its children regarded as pupils. The Sunday School must be reckoned with. An existing and in a measure a necessary institution, it must be used for its worth. The parish priest must deal with the Sunday School, form a right conception of its place and work, adopt right methods for their accomplishment.

The Rector is Commander-in-Chief. A wise commander knows how to choose and to use his officers. He will have a lay-superintendent whom he can trust, who shares his idea, to whom he leaves the fullest freedom in details, confident that the results will be what the Rector wants, while the methods will be largely the Superintendent's own.

He will be seen and known in the Sunday School; like Caesar, he can name his teachers and even his scholars. He has a word of pleasant greeting; he usually, not always, conducts the worship of the school; he is the recognized authority, not as an appeal for the disaffected, but as the source and support of the school's policy. He has it all in hand, is the centre of its unity, binds officers and teachers and scholars into harmonious co-operation in support of its conception and its methods. What are these?

(1) The Conception of the Sunday School: The aim of the Sunday School is to train the Church's children into an intelligent Churchmanship.

Four marks commend our Church: Her history, her Prayer Book, her Creed, her Gospel. The Church's Gospel is a Gospel of Growth into Personal Religion. The child belongs to God. His sonship to the Heavenly Father is formally made by Baptism in his infancy. He is never to know himself as outside the Heavenly Father's family. He is trained as one who belongs to Christ, one who must realize and claim his heritage.

Herein the Church's conception of the Sunday School differs from that of other Christian bodies.

The child is being trained to know and to claim what already belongs to him as Christian and Churchman. He is not a heathen, an outsider, to be induced by Sunday-School teaching to come inside. He is a child of the Church, learning what that means. So the public school system in the nation treats the children of the people, trains them to appreciate and exercise the privilege of citizenship already theirs. Wise educational methods are taking on wider and wider scope. The Sunday School as a training school for Christians of the twentieth century, must deal with the intellect, the affections, and the will. None of these can be ignored, else the Christian character will fail under trial.

(2) The methods of Sunday-School training.

To teach what a Christian ought to know and believe for his soul's health, in a way by which he will come to know and to believe it under to-day's stress.

The story of God's educative work with the race; the story of the Incarnation of the Son of God; the story of the founding of the Christian Church, of the essentials of its faith and practice; the principles of Christian character as exemplified in human lives written for our learning; the mission and the opportunity of the Christian Church—all

these things, not scrappily, not as abstractions, but in an orderly fashion, year after year, till the necessary course has been completed, and the round of instruction begins again.

The methods of secular education, so-called, may be wisely adopted, because as respects teaching they are the methods of experts. These include a grading of the scholars; promotion at stated periods; examinations; a full course of study; and graduation. Some modification on these methods may be necessary in view of the incompetency of teachers; of the inability to compel attendance or to retain scholars long enough to complete the course; and, above all, of the greater importance in Sunday School of personal influence and moral results. A higher standard in Sunday Schools will constantly minimize this difficulty of maintaining recognized educational methods in their conduct.

Leaflets and lesson-books abound. None can be recommended authoritatively. No series should be used that does not contemplate a complete course of study and require thinking on the part of the scholar.

The Catechism stands in its old place of value, certainly for Churchmen. Its use may be said to be liturgical, to be first and early committed to



memory; then to be translated and explained to our present-day need.

The teachers in a Sunday School are proverbially unsatisfactory. Their motive for teaching is too often emotional or social. They lack training. They are all we have. The foundation of Christian character and purpose is surely theirs. They are awake, alive, and ambitious. They will not long be content with their incompetency unless the priest is content to let them and their methods alone. A weekly teachers' class if possible; monthly teachers' meetings, with prepared papers and practical topics under discussion; "helps," and new books suggested—all under the Rector's oversight—are essentials to-day.

The aim of the Sunday School is that children take their full place in the Church as thoughtful, active, spiritual members; that grown folk, like children only without their docility, unlearn their cherished ignorance and fall into line with present Christian thought and work.

The next step to the Sunday School for the children is the Confirmation Class, to be treated fully in a later paper. That class affords special and valuable opportunity for creating an intelligent Churchmanship. The members, whether our own children, or from other folds, put themselves

forward for instruction. The fundamentals must be gone over anew, with fresh reading and fresh thought: Why be a Christian, why be a Churchman, why be a Communicant? No last year's "instructions" will meet this year's need. The congregation itself may be treated every few years as a Confirmation Class, and courses given on the Catechism, the Creed, the Church, the Essentials of Religion, six successive Sunday evenings.

#### **THE BIBLE CLASS.**

The Bible Class is Sunday School and Confirmation Class continued indefinitely to the end of life. It deals with the same subjects, rather limiting the range, but deals with them much more in detail, and presuming a stage far in advance of childhood or perhaps of average Christian attainment. The Bible Class is the post-graduate course of the Sunday School. In its membership should be found all intelligent scholars who have completed the regular course of study, as well as full ranks from the adults of the congregation who have forgotten they are Sunday-School scholars altogether.

The matter of the Bible Class should be: the Bible as a whole, its literature, history, relations among the books; the Bible, book by book, canonicity, authorship, place in God's Word; the Bible

in detail under the full, fierce light of modern study; the Bible as the Book of books, with a message to the soul—all those aspects of the Bible on which Church members are so ignorant, on which scholars are keen, on which good people finding comfort for themselves cannot commend it to others because their comfort is absolutely unintelligent.

Such study needs courage, scholarship, consecration. The priest should be behind it, conducting it himself if possible, else sharing in full the spirit and methods of the teacher. No pastor should permit this highest forming work for his people to be other than work after his own heart. The best books should be at command, old and new. Work should be secured from the members; under stimulus of enthusiasm it is surprising how eager Bible classes are to think and to read. The aim should be to lift both the thought and the character.

The lesson is before us, whether a whole book, or a limited portion. Questions have been assigned to individuals. They have been urged and trained to think for themselves. Authorities have been suggested, to be consulted after thinking. These authorities cover a wide range of matter and approach. Some of them should be cherished in one's own library. Bruce's *Apologetics*, Dod's

and Salmon's *Introduction*, Westcott *On the Canon*, and Sanday on *Inspiration*, George Adam Smith's *Geography of the Holy Land*, Geikie and Stanley and Rawlinson and Sayce, the *International Critical Commentary* and individual commentators who treat difficult passages courageously.

Now for the lesson. Does the passage belong in the Bible, Why or why not—Textual criticism and Canonicity? Who wrote it and what was his message—Inspiration? Is it poetry or prose, history, philosophy or sermon? and how do these determine our use of it—Literature? What relation does it bear to other parts of the Bible? to its own immediate context? Fit it into its place. Interpretation: Are there words or sentences that need fresh translation, explanation and illustration? What universal and eternal principle lies hid in the temporary and local story, psalm, prophecy, letter, word or work of Christ? What application in this century, in this country, community, parish, in your own heart? Ask any questions freely, without fear of rebuke, or what is worse, ridicule. Now, the keen live hour running over, let us look to God for His blessing on what we have done. So the Spiritual waits in a teaching ministry on the Intellectual.

## CHAPTER V.

### **The Priest as a Teacher.**

#### **(B.) The Confirmation Class.**

BY THE VERY REV. CAMPBELL FAIR, D.D.,

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**A**S the man of God—the pastor of his people—stands before the annual Confirmation Class, to give it that teaching whereby the members are to be “sufficiently instructed” to confirm and be confirmed according to Church authority, he has there and then the solemn responsibility of determining the destiny of these souls, the establishing or un-settling of their faith, and their attitude, to a very large extent, for or against religion. As the minister teaches, so the people believe. This is frequently true. The theology of the congregation is determined by the instruction of the pastor. The religion of the people and their views concerning

it are in the hands of the ministry. The people do not sufficiently investigate. They accept what the priest offers, if they believe at all. This is true especially in preparation for Confirmation. The candidates come to be taught, and pliantly they agree to what they are told. Hence the responsibility. The more this is realized by the teacher, the purer will be his instruction and the more complete the needed teaching. Confirmation is unique for the priest as a teacher.

Looking at his Confirmation Class in the strange variety of its members, the faithful pastor has hundreds of questions to ask, and he ought to ask them. Ever solemnly and pressingly will arise these all-important and searching queries: Whence have these people come? Why are they here? What are the influences at work in bringing these, my people, to this point? Who are left behind? Why have they declined when some of them should have been the first to accept? These questions and many like them will come to the teacher's mind and heart as he views the "all sorts and conditions" of his Confirmation Class.

Considering the "makeup" of his Confirmees, the pastor should thoughtfully weigh well the private and personal influences connected with each member and, as wisely as possible, remove the

hindrances and strengthen the aids of desirable personality. Each character has obstacles to be removed and assistances to be cultivated. Family associations, joys, sorrows, companions, accomplishments, gifts, education, business, past, present, future, etc.—all these and others must be considered, and without being too inquisitive, the teacher should know and understand every condition of the pupil so that the environments of the Confirmee may be cleared of every difficulty and improved by every aid.

Age is an all-important consideration in coming forward to Confirmation. I cannot discuss it here. It is a subject in itself. "Too young" or "too old" should, however, have no place in rejection or acceptance. The child of nine or the man of ninety are to be considered at this time, not as the youth or the nonagenarian, but as the *individual* to be blessed and to perform the Church's command.

People from the Denominations around us and from other parishes should not be accepted without some inquiry. Etiquette to our brother priest demands that we take not the lamb or sheep from his flock into ours without some reason for the change and consultation regarding it. Courtesy to the "Denominational Minister" will recognize that some notice ought to be taken of the transfer

of allegiance. My own experience, founded on the practice of calling on the previous pastors of the candidates regarding their change of connection, has opened up for me the most pleasant of associations and the most cordial of friendships. It always pays to be the gentleman recognizing others.

But a most important consideration in Confirmation Classes is the absence of scores who ought to be present. We should look up all such persons. Show anxiety concerning them. Give assurance that you expected them to be forthcoming. A cordial invitation to come, a kind letter, an attractive book or leaflet, asking a discreet friend to use influence wisely and kindly, finding out the cause of the absence and acting accordingly, ought to prove the pastor's solicitude for the soul he is seeking to influence. Adopt every possible inducement to bring in those who are staying out.

Sometimes the best materials for our Confirmation Classes do not present themselves. We should seek them. Leave no stone unturned to find all such. You may have thereby "gained thy brother." In the pastor's visits to his parochial societies, to the Sunday School, to all organizations and church gatherings, at all services, every time and everywhere, in sermons and visits, and through newspapers, make reference to the coming Con-



firmation. Let the people hear and see and be convinced that Confirmation is on your mind and heart. They will catch your enthusiasm, and assistance most valuable cannot but be forthcoming.

While thus eager to "call them in" from every quarter, we must guard against the danger of persons joining the class, or known to be thinking of Confirmation, whose presence and character are dubious and may prove a hindrance. This point is delicate and difficult, but most painfully it exists. Very seldom is a Confirmation held without unkind judgment being expressed. Some one is heard to say, "So-and-so ought never to have been confirmed." "She was too young." "He is not fit to be a communicant." Rightly or wrongly, such opinions are uttered. The teacher should be fully prepared to defend "this, thy child," or "this, thy servant," whom he has presented to the Bishop, and not allow the aspersion of gossip to take away character when the knowledge of the pastor can carefully protect it.

I want to acknowledge that what we call Confirmation "*Classes*" are not always the best methods of giving instruction to some people. Certain individuals are not suited to be in a "class." A class regulation is not fitted for that

individual. Private instruction to a person singly may be the only plan to be pursued. Adopt it. Go to any trouble to secure decision, and give the instruction in any possible way, time or place. Is the name "Confirmation Class" the best title to adopt? I doubt it. Better drop the word "class" and speak of "Confirmation," or "The Bishop's Visitation," or "Lecture," or "Explanation," or "Conference," than this word "class," which has associations for the child not always attractive, and for the adult surroundings which are not compatible with age.

In finding our material for the Laying on of Hands, we should ever remember the duty of sponsors, witnesses and parents to bring forward the children and persons with whom their names are identified in Holy Baptism. A letter to every father, mother, witness and sponsor at the Confirmation season, or a visit concerning it, is clearly the pastor's duty. If *they* do not remember the Baptismal injunction, "Ye are to take care that this child be brought to the Bishop to be confirmed by him," the pastor should remember and prove to the parties interested that he has not forgotten what the Church ordered. *Now* is the time to connect the past Baptism with the coming Confirmation. Examine your Church Register. Read

over its pages of Holy Baptism. Note names of all adults baptized and as yet not confirmed, their witnesses and members of their respective families; mark the ages of infants baptized and if "years of discretion," according to your judgment, have been reached, tell the child, parents and sponsors of the promise made at Baptism now to be fulfilled in Confirmation. Lay stress upon it as an obligation to be honored, a fitting illustration of the Church's process of continuous connection. Holy Baptism is not a sacrament performed and then ended; it has its links with something else and with more than the one baptized; it goeth on to Confirmation and the "sufficiently instructed" for it, to the father, mother, God-father and God-mother.

One of the most beautiful and consistent experiences in my ministry was the coming forward to the chancel steps, after a morning prayer on a bright Lord's day, of a father and his two sons, and placing their hands in mine, the father said:

"My pastor, I have tried as a father to train up my boys in the fear of God and the ways of the Church. I now give them to you for their Confirmation and Holy Communion."

I have never forgotten that scene and never can. Would it not be well for us to have some official

ceremony whereat sponsors and parents would fulfil this baptismal obligation and make real their vow of taking "*care*" that the baptized be brought to confirm and be confirmed?

The "candidates" (another word which I do not like) being found, where shall they meet for necessary instruction? This point is of some importance and influence. My preference is for the home of the pastor, his study or parlor. It will be less formal and more social, less of the "class" surroundings, more of the friendly association. Let the priest's house be a preparing place for God's Church. The two can work smoothly together, but I acknowledge that objections to it can be found very easily. Location is one obstacle. If the rectory is not adjoining the church, then there is a difficulty, but not irremovable. Size of room is another obstacle, but division of attendants at the instruction can overcome this. No matter what the difficulty, try to remove it and, by all means, stretch every nerve to have your home open for all Confirmees. It may be desirable to have different places of meeting. Under some circumstances it will be necessary. Hence arrange as best you can to give your instruction where the place will have some influence and significance. The home of a Confirmee is not unsuitable in

which to assemble for one of the "instructions." I secured a whole "household" for Confirmation by such an arrangement. Reunions in different places give variety and may bring in some persons not before reached for the forthcoming blessing.

I doubt the wisdom of large Confirmation "classes" for instruction at the same time. All individuals are not alike and against some there may be personal antagonism, and in others unsuitableness of association. We cannot all be drawn to each other even spiritually. The size of the rectory study or parlor will be a solid reason for division (a strong reason for giving the instruction in the parsonage). The convenience of attendants for different hours will be another reason for separation. By wise selection and judicious distinctions the whole number can be classified into companies where points of unison can form a division more equal than if all are heterogeneously together.

The *time* for the "class" to be held is essential for its success, but alas! here there will be a painful variety and a sad clash between the Confirmation preparations and the German class, the French class, the music lesson, the dancing school, the office, store, factory, and dozens of other reasons why the hour named by the pastor will not suit one

and another and another and another! Now and again, perhaps frequently, you will have the sweet experience of someone saying, so thoughtfully, "I'll come any hour you wish!" How pleasantly that sounds! But the reverse! How the heart is chilled by the peremptory decision of even a young child positively asserting, "Oh, I can't come at that hour; that is when I go to my dancing school"; and dancing takes the lead of praying! We must prevent the clash as best we can and do all in our power to get in the members, and shape and mould them and instruct them to the utmost of our strength. Confirmation is so important that when the instruction time comes the pastor ought to give himself wholly to making its preparation his chief work at that time. If strength permits the priest, let there be a daily instruction on every week day and two on Sundays. We must do this work of preparation fully and thoroughly. Have two or three evening opportunities and three or four afternoons, and let the Confirmees select their own time. Two attendances a week will be sufficient for each person. The instruction should be the same upon all occasions for the week days. Upon Sundays the meeting time ought to be before or after services. The people have then come for worship, and being on hand, they can easily attend this

Confirmation instruction. At all Sunday-School sessions, meetings, etc., bring in the point of that week's teaching, and it must have its effect. Easily you can say, "This week we are considering in the Confirmation instruction the subject of Regeneration," or whatever it is; then say something about it, and thus link the great duty of that time—Confirmation—with everything which is transpiring. In rural churches all this must be different. The country priest has hundreds of difficulties of which we privileged city pastors know nothing. He must adapt himself to the situation. Perhaps the city parson can sometimes adapt the situation to meet his own desires.

It is always desirable to devote one or more sermons to explain Confirmation, its duty and blessing. Such an address might be based upon the following outline or something like it:

CONFIRMATION :

1. Something we *Do*.
2. Something we *Promise*.
3. Something we *Receive*.
4. Something we *Become*.

A clear and simple explanation of these truths can bring out an instruction not easily forgotten.

Begin every "class" with solemn *Prayer*. Make

the Prayer very real. *The Veni Creator*, page 519 of the Standard Prayer Book, is most suitable; the Prayers in the Confirmation service adapting them to instruction are very effective. Throughout the Prayer Book will be found "just the thing" for the souls you have now in charge. Make a careful selection of such Prayers and have them prepared for the instruction. *Silent Prayer* is always effective. Prayer makes the instruction solemn, what it ought to be; it lifts up Priest and Confirmees—Catechist and Catechumen—to God, enabling us to forget the human, and rest altogether upon the Divine. The more we can instil this conviction into the minds and hearts of our Confirmees the purer and more searching must be our instruction. It will be deeper and yet loftier. Few duties require more Prayer than Confirmation preparation. Often at the Throne of Grace will accomplish more to reach the heart than hours of formal, dogmatic teaching.

Reading the Confirmation Service together is most helpful, and familiarizes every Confirmee with the Act of Confirmation as preparation for its accomplishment. Read it once a week at least during the preparation.

Which is the best way to instruct Confirmees? The Church is right when she gives us a *Catechism*



—Questions and Answers—as her method of teaching; and where we can carry it fully into practice, we will not attempt any other to the exclusion of the catechetical. A little of all kinds can be adopted, but the searching and pointed Question eliciting the direct and correct Answer must be the best process for bestowing the needed information.

The Subjects of our instruction, what shall they be? Why, of course, what the Church directs. Read the Exhortation to Sponsors: “As soon as they can say The Creed, The Lord’s Prayer and The Ten Commandments and are sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.” This is clear. Obedience to its direction will prove its wisdom. An adroit “fisher of men” will have no difficulty in finding the Church plan the best and most suitable.

As the space allotted to this article will not allow elaboration of its points, I can henceforth but give the merest statement of suggestions regarding what can be done in preparation for Confirmation.

But, oh, let us not forget the preparation of the heart! “For with the heart man believeth unto righteousness.” Mental preparation is indeed all important; but divorced from heart-preparation it

is as the body without the spirit—dead. The information given must be *in-forming*—moulding the Catechumen's inner life after the image of Him who created it. The truths imparted to the hearer must be lifted up from the dead level of mental propositions to a living perpendicular which shall be, as it were, a ladder on whose rounds the instructed may ascend to the Christ and with Him continually dwell.

A syllabus of the Instruction you propose to impart, written or printed, for every Confirinee will prove *your* preparation for the duty, and, it is hoped, interest the members to study some, if not all, of the subjects suggested.

I would not devote the entire session of instruction to one topic. Variety is effective. Different subjects may arouse interest and will assuredly give comprehensiveness to the teaching.

Steer clear of long sermonie lectures; be simple and definite. Be positive; you can be so wisely.

An address on Terms or Names is always useful and necessary. "Justification," "Sanctification," and all such words should be used and explained just as the Church in her Catechism gives us the model: "What meanest thou by this word Sacrament?" "Repentance" and "Faith" are in the same model of instruction carefully stated and de-

finer. A list of such terms can be most profitably made out and explained.

Explain your point and then ask some questions on it. This will draw out replies. Once the ice is broken in answering questions, there will not be difficulty in securing sufficient discussion.

A series of questions carefully written out with answers concisely appended will form a very helpful aid for necessary instruction. Number them, and asking Confirmees such and such a numbered Question, and the members having the Answer on the papers in their hands, the replies can be read out readily and confidently.

Provide Bibles, pages numbered, Prayer Books, and Hymnals for every attendant, but urge the members to bring their own books. To know the places in their own Bible and Prayer Book is always helpful; it will create interest; the result may be everlasting. An occasional marking with pencil some emphatic passage never fails to secure attention.

If you can decide on some one instruction book on Confirmation for the members, let each one have a copy.

Do not hesitate to use plentifully the "Confirmation Tracts" of which you approve. A constant circulation of Confirmation literature is necessary. It pays, and is an advertising of the Confirmation

always successful. The tract on the parlor table (they should be scattered around) will give some instruction which may not be altogether lost and cannot otherwise be effected.

There are many occasions when you can use profitably the pens of some Confirmees. To those of them who have the time and ability give notices to be written or an important explanation you want remembered. For instance this: "Regeneration is a change of *state*, Conversion is a change of *heart*." A person writing out a dozen of these is not likely to forget the distinction; and the person receiving the paper and asked to preserve it by keeping it in Bible or Prayer Book will retain a reminder explaining an important Church Doctrine.

As the "class" proceeds from day to day, from week to week, something is certain to arise suggesting a point of which an instruction can be made securing effective attention. When I was a child in the Confirmation class of our Irish Parish Church, I was asked by the Curate—the Rev. William Phipps—I can never forget his sweet influence upon my life and character—to read Hebrews 2:16. I did so, and, without knowing why, I made a strong emphasis on the word "Angels." Immediately my loved friend and never forgotten Pastor

said most effectively to me, the boy, "I thank you, Campbell, for suggesting that thought. You see. Angels and the seed of Abraham are brought out in contrast, or Angels and Humanity." And then he gave us a delightful teaching on the Angel race. *I had not the slightest idea of suggesting anything!* Perhaps it was his thoughtful way of correcting my undue emphasis—a fault clinging to me from Dublin to Omaha! Many are the years which have passed on since then, but that scene in my Confirmation preparation for the Apostolic hands on my head, of the great master of logic—Archbishop Whateley—has never been effaced, and is as fresh this morning on memory's tablet as if it were now occurring.

Minute instruction should be given regarding the actual administration of the Rite. Where to sit in church, Dress, Prayer Book open in hand, Reverently coming forward to Chancel, Where to stand and kneel, How to respond, Hold the head, The Confirmation vow, The Personal Wish at Confirmation, The Confirmation Offering, The watchful eye and attentive ear to all the Bishop says, and the many other points suggesting themselves, should be carefully noted by the Pastor from time to time. As wisely as possible the Teacher should be ready for everything, providing for all that may arise.

A preparation service is very needful. I always hold one, illustrating by my personal action the rising from the pew, the walking forward, the standing, kneeling, and all the points necessary for the administration of the Rite.

The Church requires that the Clergyman presenting the "class" should hand the Bishop the names of the persons to be confirmed. That should be prepared alphabetically and numbered. I find it profitable and personal to have the Confirmees come to the Vestry Room before the Service, be introduced to the Bishop, and with their own hands sign their names on the list and in the Register. Put the numbers opposite the names in *pencil* so that if there are absentees there may not be erasing when the record in ink is made. Let the Confirmees kneel when they sign. That will make it mean something. Read for each Confirmee before signing, "Do ye here," etc.

The Bishop should give certificates duly signed and dated, leaving space for the Pastor to have his name also inserted. It is a memorial of value that should be prized.

Prepare most carefully for that "First Communion!" Oh, what a solemn act that first "Blessed Sacrament!"

Secure, as far as may be judicious, some

friendly acquaintance between the Confirmees. They ought to know each other. I understand the difficulty. Still, try to secure the friendship. 'Tis hard and delicate to effect it, but make some attempt. You may succeed.

Let the date of Confirmation be annually observed with a Holy Communion celebration.

There ought to be a "Class" Organization, President and Secretary. Hold them together.

Some Offering for the help of the Church should be made yearly by the "classes." How much might be accomplished in this way! "Confirmation Anniversaries" can be successfully utilized in many directions.

"All Saints' Day" should have special commemoration of the departed who were confirmed in the Parish or Mission.

We must close here, but numerous are the many other particulars which could be mentioned in the right preparation for a Blessed Confirmation. Happy is that man of God who, having finished the instruction of Confirmees, lives to see its practical accomplishment in the lives of loved and consistent Communicants.

## CHAPTER VI.

### **The Priest and the Vestry;**

#### **Or, The Stewardship of Temporalities.\***

BY THE REV. HENRY TATLOCK, A.M.,

*Rector of St. Andrew's Church, Ann Arbor, Mich.*

**W**HAT duties belong to a settled clergyman in the matter of the temporalities of the Church?

To obtain true views on this subject, it is necessary to distinguish between the priest and the rector, and between the congregation and the parish. A priest of the Church who is the rector of a parish has two distinct offices to fulfil. He stands in two different relations to the people to

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\*The following Paper is a revised form of a Paper entitled *The Office of the Rector*, which was read before the Southern Convocation of the Diocese of Michigan, and printed by the Convocation for distribution in the diocese.



whom he is to minister. As priest he is the pastor of the congregation; as rector he is the head of the parish. The congregation is the local Church. It is a spiritual body, existing for the purpose of nourishing the Christian life of its members and of giving the knowledge of Christ to those who are without it or who have it imperfectly. The parish is a corporation, a society having a legal status, and existing for the purpose of holding certain properties and of managing the financial concerns of the congregation.

The work of the priest is spiritual. He is the minister of souls. In this capacity he knows no such thing as the parish or corporation. His work would be the same if no such corporate society existed. In his conduct of the public services of the Church, and in his private ministrations among his people, he serves the flock not as rector, but as priest and pastor. The parish with its rector is not an absolute necessity. The congregation may exist without it. The priest and pastor may gather and feed the flock of Christ without a rectory, or parish building, or church edifice owned by the society. St. Paul could do his work in the house of Justus or in the school of Tyrannus, as well as in the Jewish synagogue. He was never a rector. And throughout the centuries

zealous and devoted men have followed the example of the first great missionary, and carried the Church from house to house, from city to city, from country to country, from continent to continent, without church buildings to preach in or vestries to pay their salaries.

The parish, with its property, is not a necessity. The congregation is before the parish; the priest and pastor is before the rector. The parish is merely an instrumentality designed to aid the congregation, or local Church, in the performance of its several functions. It is a means to an end.

But while the parish is not a necessity, while the Gospel may be preached and the Church may be established without such an organization; yet for the maintenance of the Church, for her growth and expansion and the effective prosecution of her work, the agencies which are provided by the parish are a means of high value; for her complete well-being and the development and exercise of her fullest power, they are, in fact, a necessary means. A settled ministry, which allows the priest to live among his flock and devote his whole time and strength to their spiritual up-building, church edifices which are set apart for the worship of God and the religious training of His people, edifices, indeed, which, in beauty and grandeur, express the

love and gratitude of Christian believers to the Giver of all good gifts, and declare to the world that the interests of religion are the highest and most important of all the concerns of human life, these and other auxiliary institutions which, practically, with us, only a well-organized parish can provide, are necessary instrumentalities for the full nurturing and true expression of the Church's life.

The parish, therefore, is an agency which may not be neglected. Its purpose is to minister to the welfare of the congregation considered as a spiritual body; and being a means of such importance and power, it is the duty of the rector, as its head, to see to it, so far as in him lies, that its affairs are so conducted that it shall accomplish that purpose to the fullest extent; that it shall be, in other words, the most efficient servant of the Church for whose well-being it exists.

There are those who hold that the clergyman should have little or nothing to do with the affairs of the parish. Some would deny to him participation in those concerns on the ground of expediency, others on the ground of legal right, and still others on the ground of the spiritual character of his calling. It is contended that the administration of the parish devolves entirely upon the

vestry, and that, when the rector concerns himself with its affairs, he goes out of his sphere and enters one which belongs to others. This view virtually destroys the office of the rector. There is no rector excepting in name.

The laws in the several dioceses differ somewhat in their definition of the prerogatives of the rector, but they all agree in making him a part of the vestry so far, at least, as to make him its presiding officer and with few exceptions they give him the right of casting the deciding vote in the case of a tie. Within certain limits, they prescribe that, before a meeting of the vestry can be held, due notice thereof shall be given to him. In many of our dioceses the laws give the rector larger powers than this minimum, but for the purpose of this paper it is not necessary to describe them. For the doctrine here maintained, the most restricted legal rights which are awarded to the rector are sufficient. In seeking to learn what are the duties of the rector in reference to parochial affairs, the important thing to consider is the object for which the parish exists; and all laws and enactments concerning the rectorial office, whatever they may be, must be interpreted in the light of that object. If the rector has no right to concern himself in the affairs of the

parish, it will be consistent with his duty to suffer the parish to be so administered as to hinder the welfare of the congregation, consistent with his duty to acquiesce in such an administration without making any effort to reform it; a conclusion needing only to be stated to show how preposterous is the proposition upon which it rests.

But the rector may not act without the vestry; still less may he act against it. By the laws of the Church, the care of the temporal concerns of the congregation is entrusted to the vestry; in the vestry is lodged the power to manage its financial affairs. It is the policy of the Church thus to commit the administration of her temporalities to chosen laymen for two manifest reasons:

First, it is important that business affairs should be looked after by men experienced in such affairs; and secondly, as it is the part of the laity to provide the financial means for the Church's work, it is proper that the labor of securing and administering those means should be assigned to representatives of the lay order. Beyond dispute, it is the duty of the vestry to care for the financial concerns of the congregation. But this does not mean that the rector is estopped from taking an interest in those concerns, that he is debarred from coöperating with the vestry, and forbidden to give them the

advantage of his knowledge, the stimulus of his zeal, and the aid of his personal influence.

The rector must not act apart from the vestry. He must act with and through the vestry; but when he so acts, his right to act is commensurate with his wisdom and personal power. Within these limits, everything is right for him to do which is demanded by his highest efficiency as priest and pastor and by the truest welfare of the congregation, and nothing is right for him to do which weakens that efficiency or injures that welfare. The rector and the parish are always subordinate to the priest and the congregation. But when a clergyman so conceives of his rectorial office as to administer it in a manner detrimental to his work as priest and pastor, he reverses the order of the two offices and makes the parish rule instead of serving the spiritual congregation.

The question now arises, When, in what way, and to what extent should the rector take part in the affairs of the parish, take part, that is, in the management of the temporalities of the Church?

Sometimes the necessity for action on his part in these matters does not exist. There are parishes whose vestries are composed of men of such sympathy with the Church as a spiritual institution, of such zeal in seeking her highest welfare, and of

such wisdom in practical affairs, that there is no need of labor or care on the part of the rector in parochial matters. The Constitution and Canons of the Church presuppose that every vestry shall be thus composed. The parochial system is based upon the assumption that those who are chosen to the offices of wardens and vestrymen shall be men of such character and ability that they will administer their several parishes for the best interest of the Church. This is the conception underlying the whole system. When this condition exists, the rector's duty consists in seconding the efforts of the vestry and giving them such help as his knowledge and influence may enable him to give.

But this ideal is not realized in every parish. The intention of the Church is sometimes defeated by placing upon vestries men who are not duly qualified. Their unfitness may be a moral and spiritual defect, or it may be a lack of business ability.

There are vestrymen, and sometimes whole vestries, who feel no interest in the Church as a religious and spiritual institution, and whose policy in parochial administration takes little or no account of the Church's true welfare. Such men, being indifferent and sometimes even hostile to the spiritual purpose of the Church, are gov-

erned chiefly or wholly by worldly and selfish motives; and there should be no surprise if they neglect the trust committed to them, or use it as a means for the accomplishment of personal ends.

Again, vestries are sometimes made up of men who have little or no faculty for administration, who lack skill and wisdom in business affairs. These men may be fairly well-intentioned, but they are not alert, active, and prompt in the conduct of parish business. They allow things to drag and run behind. They fail in securing the financial support which the parish requires, because they are clumsy and dilatory in their management.

Once more, it sometimes happens that a small number, or even a single member, of a vestry will acquire such power and ascendancy as to dictate the policy of the parish. Such an oligarchy is not always so reprehensible a thing as is generally supposed. To what extent it is an evil, depends, in great degree, upon the character and purpose of the men or man constituting it. In its best estate, however, it is not a desirable thing; and when it ignores the interests of the congregation as a spiritual body, it is unendurable.

When a clergyman finds himself rector of a parish whose vestry corresponds to one of the classes now described, it is not his duty quietly to



acquiesce in the situation. It is his duty to use every proper means in his power to change the situation, to place the administration of his parish upon true and sound principles. But what means can he employ? In what way shall he set about to work the desired reformation?

It is only possible to say what means he *may* employ, what it is right and proper for him to do, provided he has the requisite skill and capacity. For not only are there incompetent vestries, but there are also incompetent rectors; and when both the vestry and the rector are unequal to the task of efficiently managing the affairs of the parish, we have a hopeless situation. There are good men in the ministry who are quite unfit for the office of rector, men who are devoted to their calling, who, under some circumstances, can do true and noble work as priests and pastors, and yet who lack in a conspicuous degree the faculty for business. But that faculty is an essential element in the make-up of the rector. He must be wise and effective as a business manager and director. When a clergyman thus qualified finds himself in the situation here supposed, his own sense and judgment will tell him what to do. No rules or detailed directions can be given, and they would be of no use if they could be given,—not needed by the man who

is equal to the task, without value to the man who is not. A few general principles, however, may be stated.

In the first place, the rector must assume his position, and assume it at the very outset. He should not do this in an aggressive or disagreeable way. He should not talk about his being rector, or go about blowing and blustering concerning his rights and prerogatives. The less talking and noise of that sort, the better; none whatever is exactly the right amount. What he should do is to *act* as rector, with the quiet dignity and firmness and persistence with which a man always does act in a position of which he is sure. The vestry and the whole congregation will very quickly perceive the stand he has taken and respect him for it.

Secondly, he must endeavor to inform himself and to keep himself constantly informed of the financial condition of the parish in all its details; and this he must do, in order that he may communicate his knowledge to the vestry. The most fruitful source of trouble over parochial finances is ignorance concerning their condition until it is too late to remedy it. The rector and the vestry allow things to drift along, without any definite knowledge of the relation between the receipts and expenditures; and when, at last, at the annual

meeting of the parish, the facts become known, there is general surprise and disappointment, and not a little discouragement. The way to avoid such surprises, with their disheartening effect, is to keep the vestry and the congregation continually informed of the state of the finances, so that, if it be not satisfactory, the proper method of improving it may be applied in time.

Thirdly, he must take the initiative. He must not come to the vestry-meeting vacant-minded. He must come there with a clearly-defined plan of action. Whether he shall present his plan himself or through some member of the vestry will depend upon circumstances.

Fourthly, he must not propose too much at once. By proceeding gradually, acting in a friendly spirit, and remembering that the vestry and he are co-workers, he can accomplish all in time.

Fifthly, in all expenditures he must be prudent, using every effort to keep the parish (and himself) out of debt. Whether it is ever wise for a parish to create a standing debt upon its estate is a disputed question. Under some circumstances, for the acquisition of property, the incurring of such a debt may be justifiable, but even so, never beyond the clear ability of the congregation promptly to liquidate it. In the matter of the current par-

ochial expenses, there can be no good reason for incurring a debt, and in this department the rector should leave nothing undone to have all amounts settled and a balance on hand at the close of the parochial year.

Sixthly, in all his action, he must be sure that he has the congregation back of him. No man can do very much as rector who has not won the esteem and affection of his people by faithful and devoted work as their priest and pastor. But if he has been thoroughly true and faithful to them in that office, he can trust them to stand by him as their rector; and when his reasonable propositions are favorably received and responded to by the congregation, his success will win for him the regard and confidence of the vestry.

Seventhly, in all these financial matters, his principle should be, never to do anything himself which he can get the vestry to do. His aim should be to awaken in the vestry such an interest in the Church and such a desire for her prosperity, that they will take upon themselves the care and labor of managing the financial affairs of the parish. And when they come to recognize that that responsibility is theirs, and are ready to discharge the duties which it involves with fidelity and zeal, it only remains for the rector loyally to support them

and aid them in their work in every practicable way.

Seven is a perfect number, and these seven principles are enough to indicate the general way in which a rector should proceed in the administration of a parish whose affairs are indifferently or badly managed.

There is one other point belonging to this subject which may be touched upon. It is in reference to the rector's salary. The matter of fixing the amount of the rector's salary is purely a business affair. The rector is entitled to such salary as the parish is able to give him; and if he feels that he is being unjustly treated in this matter, it is better for him frankly to bring the subject to the attention of the vestry than to allow himself to grow despondent and perhaps bitter through silently fretting over it. But the rector must not ask for an increase of salary, unless the affairs of his parish are in such a condition that the parish is able to grant the request. There are rectors, by the hundred, who neglect the duties of their office, who allow their parishes to be mismanaged by indifferent or incompetent vestries, who see the parish property falling into decay and its finances running behind, and yet who complain that they

are not paid the salaries which they ought to receive. Such men are usually the victims of their own inefficiency. There are, of course, exceptions. There are dying towns and down-town churches. But in a fair field, if a clergyman does his duty as rector, and so manages his parish that it shall be able to increase his salary, it will rarely happen that he will need to ask for the increase.

Complaint is sometimes made of the meanness of vestries and congregations. There are two sides to human nature, the good and the noble side, and the bad and mean side. Clergymen have these two sides as well as laymen. It is the business of the clergyman to bring out the good and noble side of men and women. And a clergyman who is thoroughly competent for his work in all its parts, who is true and noble, faithful and wise, both in his office of priest and pastor and in his office of rector, will rarely find his people unjust, or even ungenerous. He will commonly find that they will respect his rights in the matter of his salary, and they will not think the less but rather the more of him, if they see that he respects these rights himself.

To what has now been said, a word of caution must be added. It has been the con-

tention of this paper that there are duties and responsibilities connected with the rectorial office which a clergyman may not rightly neglect. But, on the other hand, it must be borne in mind that a clergyman may easily give too much of his thought and time to the financial affairs of his parish. A clergyman may allow the temporal concerns of his parish so to engage his interest and draw upon his strength as to weaken his work as priest and pastor. He may allow those concerns to interrupt his studies, to encroach upon his pastoral work, and to lower his whole spiritual tone. The danger of this result is especially great in the case of a clergyman who has a natural aptitude and fondness for practical affairs. But while the neglect of the duties which belong to the office of rector may diminish the efficiency of a clergyman's work as priest and pastor, the opposite fault now spoken of will speedily destroy that efficiency altogether. If a clergyman cannot fill both offices, there can be no question to which one he should devote his strength. No matter under what circumstances a clergyman may be placed, he may give of his attention to the duties of the office of rector so far, and only so far, as that giving of his attention is helpful to his work as priest and pastor.

And this leads to a closing remark. It is, that a clergyman, the financial affairs of whose parish are faithfully and wisely managed by the vestry, has in that fact an immense advantage. It is always a damage to the work of a clergyman to be obliged to give any part of his energy to the care of the financial concerns of his parish. Under some circumstances it is, in the view of this paper, his duty to give attention to those concerns. It may be less detrimental to his proper work as priest and pastor to give it than not to give it. When the conditions present the question, he must decide which is the greater evil, to let the financial affairs of his parish shift without guidance, or to look after them himself. But either way he must choose an evil. It is only when the vestry takes the whole care and labor of managing the parochial finances, that the clergyman is set free to give his whole mind and power to the work which is peculiarly his as a shepherd of the flock of Christ. Wardens and vestrymen who faithfully discharge the duties of their office render a high service to the cause of Christ; and the devotion which leads men to give thus freely of their time and talents to the prospering of the Church is worthy of all praise.



## CHAPTER VII.

### **The Priest in the Organized Parish.**

BY THE REV. WILLIAM PRALL, D.D., PH.D.,  
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**W**ITHIN the past fifty years," says President Eliot, "there has been developed for the conduct of business, education, and charity, an agency which may fairly be called new—namely, the corporation. Although a few charitable, trading and manufacturing corporations were of earlier origin,—some of which became famous,—the greatest development of corporate powers and functions has all taken place within fifty years."<sup>1</sup>

It is true that within the last fifty years there has been a marvellous development of the creatures

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<sup>1</sup>*American Contributions to Civilization*, "Some Reasons Why the American Republic May Endure," p. 56.

of law, which we call corporations, and that they now carry on businesses and affairs so numerous and diversified that they practically cover the whole frame-work of the social life of man in the modern state, and especially in the United States; and yet it is wrong to speak of these agencies as "fairly" new. They are new, comparatively speaking, in the evolution of our Western civilization, but they were at another, and much earlier, period, in the affairs of men quite as common and as numerous as they are now, and that period was the time of the later Republic and early Empire of Rome.

Upon the differences between the Roman and our law I do not care to dwell. I merely want to call attention to the fact, that corporations were quite as common in the Roman Republic and Empire as they are with us, and just as free.<sup>2</sup>

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<sup>2</sup>It is not necessary to enumerate all the various kinds of corporations that were known to the Roman law; it is sufficient to say that they practically covered the same ground that corporations do to-day—that is, that they were municipal, religious, eleemosynary, business, and social. "Some corporations were established by the state; but the chief mode in which they arose was the voluntary association of a number of persons (not less than three) for a common purpose which was neither unlawful nor immoral" (Smith *Dic. Greek and Roman Antiq.*, 3d Ed., "Universitas," Vol. II, p. 979). Nor did it seem that a special recognition by the state was necessary to constitute the associated persons a corporation. The accepted opinion of those learned in the Roman law now is that an association might be invested with the corporate character by general law or

And thereout we come to a simple conclusion—that corporations, or, as we may say, organized agencies—are absolutely necessary to carry on the businesses and other affairs of life in a highly civilized community. We have, indeed, as President Eliot says, “thousands upon thousands” of corporations organized in the United States, and we have thousands of other associations in our social life which are not, properly speaking, corporations, yet which have many of their features, a head which executes, and a common fund to which resort is made to carry out the purposes of the respective bodies.

It is not my purpose to speak of all the corporations and associations in our social life. They do not concern us here. Nor yet of all that are essentially religious, as they, too, are beyond the scope of this article. I desire to speak of but one corporation, the parish, and of but one kind of associa-

custom; that the rule was that any combination of persons so organized as to create a fund of property distinct from that of the associated persons might be a corporation (*Id.*). We presume that there was quite as much, yes, even more, freedom to form corporations under the Roman law than there is under ours; for with us there are no corporations which are not the creatures of the state, and created by an especial law or charter, or by a general law permitting corporations to be formed under certain conditions.

Whenever the senate or the emperors endeavored to suppress them, it was because they feared that they were, or that they might be, used to further political purposes. (Lecky, *Hist. Eup. Morals*, Vol. 1, Chap. III, p. 412.)

tion, the parochial, or such general ones as have distinct parochial branches. The parish is a corporation, regarded by the law of each State as such when it has been duly organized under the law, of which the rector is the head, the vestry the body, and the various communicants, contributors, and pew-holders, the members. Membership of a parish can only be ascertained when resort is had to the various State laws and the Canons of the Church and of the respective dioceses.

Now let me say that in my opinion, one of the reasons why the various parishes in the Church are not as well administered as they ought to be, is because the rector and the lay members of the vestry do not understand their respective rights and duties as parts of the whole.\* The rector is

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\*NOTE BY THE EDITOR: In this and the few following paragraphs the writer of this paper ably develops a principle unfolded with equal ability and along much the same lines, by the author of Paper No. VI, namely, that which should govern the relationship of rector to vestry. The reader, we trust, is aware that these papers were written without any mutual consultation between the several writers thereof; and if there is any blame to be attached for repetitions occurring in this book, the Editor cheerfully shoulders it. The latter, however, feels that an undesigned coincidence of treatment, such as this, on the part of two parish priests of long experience, is to be welcomed; for if a given principle be true and also important, its emphasis is not regrettable. Conversely, if two pastors of ripe experience, without mutual consultation, agree as to the truth and importance of a given principle, does not this raise a presumption that the latter is a point to be well considered by the American Priest at Work?—*Ed.*

not, in consideration of the law, a simple individual of the vestry; nor is he, in any instance, so described. On the contrary, he is always described as the first, and as an integral part of the parish, and he is so designated, as the form of citing a parish will show; "the rector, wardens and vestrymen." "The minister" of the parish "is nominated," says Hoffman,<sup>4</sup> "the *rector parochiae*, the *praeses ecclesiasticus*. The vestry is an ecclesiastical meeting of an ecclesiastical district, namely, a parish; it is held in an ecclesiastical place, in the church or in a room which is part of the church, part of the consecrated building, from which the meeting takes its name of *vestry*, as being held in the room where the priest puts on his *vestments*."

And again Hoffman says:<sup>5</sup> "The law of the Church at large, and especially the law of the Church of England, the common law itself, vested the right over the church edifice and its employment, in the rector. The authority of churchwardens was subordinate to his. When the Church avails itself of an act of incorporation, or other statute of the civil power, it is bound to take it in its true extent and meaning, but no further.

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<sup>4</sup>*The Law of the Church*, Chap. III, Title IV, p. 263.

<sup>5</sup>*Id.*, p. 266.

The title, then, to the church and all church property, is in the trustees, collectively, for all corporate purposes; but there is another class of purposes purely ecclesiastical, as to which the statute did not mean to interfere or prescribe any rule. These are controlled by the law of the Church."

It is to be observed, however, that the spiritual affairs of the parish and the conduct of the services are in the hands of the rector, not because he is rector, but because he is the minister or priest of the parish, as reference to Title I., Canon 18 of the Church, will show. The law may constitute a layman a rector, as is sometimes the case in England, in which case the minister or the priest becomes the vicar, with control over the spiritual concerns of the parish. Yet it ought always to be kept in remembrance that the minister or priest of the parish, though he have control over the spiritual concerns, does not have it as an individual and absolute right. His right is always qualified and limited by its end, and as the end is the cure of souls, he should see to it that he so orders his parish and so conducts his services as will tend to the edification of his people, and not to the exaltation of himself.

The business affairs of the parish ought, if possible, to be brought into harmony with the

spiritual, but they ought not to be confounded and mixed up with them, and a wise rector and a loyal vestry will keep these things distinct and apart. And so when this distinction is made, the meetings of the vestry ought to be conducted upon the highest ethical principles of business known to Christendom. The rector should ask for and expect no "benefit of clergy," and the vestry should be free to discuss and to determine every matter that comes properly before it, according to its best judgment, due regard being had, as far as possible, for the views of each and every member thereof. The presumption is that all the members of a vestry are actuated by the spirit of Christ, for that spirit must be invoked at the beginning of each and every meeting, for where the spirit of Christ is, there is liberty and there is truth. Let liberty and truth then be never lost sight of, for where they are forgotten, antagonisms will arise, and out of antagonisms, factions, and the good of the parish will be lost to view, and the ascendancy of some individual or individuals will usurp its place—and the end will be destruction.

But have the lay members of the vestry no duties other than the charge of the temporalities of the parish? Certainly they have. The wardens are to distribute the alms, care for the poor

in the absence of the rector, and in his presence they ought to help him to look after the afflicted and the oppressed of Christ's flock; and they and the vestrymen generally ought to have a regard and a care for the welfare of all the members of the parish. It is one of the weak things in the Church that vestrymen seem to think that they have no obligations other than attending the vestry meetings, looking after the finances, seating strangers, and taking up the alms. The vicissitudes of churchwardens and vestrymen have been very great in the long web of history, and many duties have been placed upon them, as new and unforeseen exigencies have arisen.\* The churchwardens and vestrymen in the United States can never have the same duties they have, or have had, in England, where Church and State have been, and are, united by law. Their duties have been changed with the changed condition of things. They should, with us, come forward as volunteers for work in a land where membership of a parish is, in practice, voluntary. They ought to welcome every newcomer into the parish; they ought to call upon them and make them feel that they are desired. They ought, moreover, to be kind and

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\**Vide* "Historical Vicissitudes of the Churchwarden," *Saturday Review*. Reprinted in *The Living Age*, August 5, 1899.



affable towards all, and to know and to be on pleasant terms with every member of the parish. The burden of making all the "social calls" that is put upon the rector in so many modern parishes, is one that they are not able to bear, and very often it robs them of all their spiritual power and ability to aid their flock in the way that Christ intended His pastors to feed His sheep.

So much, then, for the parish itself as an organized body ; but the body has many members. What members are the most efficient ? The parish naturally divides itself into two parts of one whole, the males and the females. Now, while these two parts must be kept in touch and sympathy in order that the whole be sound and do its proper work, it seems to me that the custom that prevails in our branch of the Church of having distinctively male and female societies is a wise one. Something is lost, of course, as one sex always interests and attracts the other, and the great enthusiasm of such societies as the Christian Endeavor Society and the Epworth League is not awakened and maintained ; yet, as I believe, more is gained ; the societies work easier and more harmoniously. Besides, man's work is distinctively man's work, and woman's is woman's, while unity is preserved in the parish as a whole. It is wise to call all the people together

from time to time for the discussion of parochial affairs and for social purposes.

Looking at the organizations of a parish from another point of view, there are again two kinds, namely, those that are parochial, and those that are general with parochial branches, and there is room in every parish for both kinds. The greatest and most efficient Church society in the Church, and the one that has the highest and noblest aim, is the Woman's Auxiliary to the Board of Missions. I do not see how any parish can live without it. Embracing as it does in each parish all the women communicants, it lifts them up out of a narrow view of their duties to the Church, and makes them to know and to understand that its field is the world, and that Christ's Church, and they, as members thereof, owe a duty to every man, woman, and child who has not heard the name of the Saviour of mankind. But not only does this society do this great service for the women; it does equally as great a one for the men. Most men are influenced by their wives to a degree that would be comical if it could be ascertained. The women who learn in the meetings of the Auxiliary the things pertaining to the missions of the Church, must necessarily impart their knowledge to their husbands; and knowledge invariably makes people generous. We com-

plain of a lack of interest of our Church members in the domestic and foreign mission fields. It is, as I believe, chiefly because of the lack of knowledge of their needs. Let the Woman's Auxiliary be primarily a society for the education of its members in the great story of missions, and only secondarily a society for the gathering of money and the making and collecting of garments, and money will flow into the treasury of the Church as freely and as steadily as water flows through the river of Detroit.

The next great society which claims our attention is the Brotherhood of St. Andrew, an organization for young men, and old men with young hearts. Narrower in its plan and scope than the Auxiliary, it yet has the same great end in view, the expansion of the Kingdom of God. It is impossible to see how any modern parish can exist without a branch of this admirable organization that sprang up almost as quickly as Jonah's wonderful gourd, yet which has not, like it, so soon passed away. The work that has been done by the young men of the Church, by and through their brotherhood of Christ's earliest disciple, cannot be named; it can hardly be explained. I have listened with amazement to the reports of the various committees, hotel, visiting, vestibule, hospital,

Bible class, etc., and have thanked God for the simple rules that bind these young brethren in loving links to one another and to all the children of men, that make them to understand so fully the meaning of the two great branches of duty portrayed in the catechism of the Church. The success of the organization of a branch of the Brotherhood of St. Andrew depends, of course, greatly upon the character of the director; but granted that a high, spiritual-minded man can be found, one who is faithful in all his undertakings, and the chapter will soon grow big and strong.

Of the other great inter-parochial society, the Girls' Friendly, I cannot speak with the same assurance that I have of the two above named. It ought always to succeed, for its scheme is admirable and its aim most worthy, but I cannot help but feel, in view of my experience, that it is in some way contrary to the genius of the American working-woman. In England, where the difference between class and class is strongly marked, and where patronage is not resented, the Girls' Friendly Society does a great and remarkable work for the welfare of young women. The same thing can be said of the Society in some of our Eastern cities, and occasionally in some parish of the West, where a head or controlling spirit is found that makes

things live and grow. On the whole, I think that working girls' clubs, where there are any working girls in a parish, are more calculated to succeed with us, because they are more democratic and closer to the thought and ideals of American womanhood. In the Girls' Friendly, the associates for the most part manage the affairs of the society, while in the clubs they are managed by the girls themselves, and this enlists their interest and helps their self-respect.

Before proceeding to the study of the distinctively parochial organizations, let me say a word in regard to the organization itself. Red tape must always be avoided. It is well, if possible, to get along without any constitution, nor are many by-laws necessary. A few rules, and these flexible, are all that is required. There is the work, and here are the people to do it. Have a president, or chairman, a secretary, a treasurer, and some sort of executive committee, and your organization is effected. The work can go on with ease and freedom. Too many provisions of all sorts in a written constitution make difficulties and impede progress. A Christian organization, and especially a parochial society, should have in view the spirit and not the letter of the law. And again I desire to remark, that the rector should, when he deals

with a society, deal only with its officers, and never discuss its affairs with outsiders.

The first and noblest parochial society is the Altar Guild, that organization that has the beauty of holiness in view, which so modestly and carefully assists the clergy in the maintenance of the things of the altar. Of this society the rector should not only be the honorary, but the controlling head, and all should serve under him directly; the chairman of each committee being responsible to him for the particular work assigned to the same. Any female communicant in good standing should be made a member of this society, upon application, by appointment of the rector. There should be a small sum for dues, and the offerings of the faithful at holy day celebrations should be at its disposal. The Altar Guild, though its province is not the raising of money, should, however, not forget that the work of the Church is necessarily missionary, and to this end it should endeavor, from time to time, to help furnish and decorate the altars of the mission chapels and struggling parishes throughout the diocese and the Church at large. Such a work helps to keep the members together and gives them a sense of unity.

The next parochial societies we will notice are

the Women's Aid Society and the Young Women's Guild. The Women's Aid has charge of the sewing schools for women and children, and incidentally cares for the welfare of many of the poor whom the clergy cannot reach. The object of the Young Women's Guild will depend always upon local circumstances, and I will not attempt to name the things to which the energies of the young women of the parish can be directed, but this I will say: the object ought to be a close and intimate one, one that comes immediately before the eyes of the rector. Its members can easily be induced to call upon the young women, married and single, who serve a secondary purpose most helpful to the young, for such excites at once their enthusiasm. The Young Women's Guild, too, can be made to come into the parish and neighborhood, and who are thus made to feel at home among their youthful companions. Without this aid of the Young Women's Guild in my own parish I do not know what, often, I should have done.

With the societies which I have named in activity, any parish might well be said to be fully organized; for I do not believe in too many kinds of organizations; and yet demands will constantly arise for more, some of which may live and go on

and develop, some of which will soon pass away with the set of boys or girls who demanded them; and such are the various "circles" of the Daughters of the King, the Knights of Temperance or Cadets; the Ministering Children's League, the parochial branches of the Junior Department of the Woman's Auxiliary, the Boys' Club, and the Girls' Guilds of St. Agnes or St. Elizabeth, and the like. All new societies must be carefully organized, and only after the ground is cleared so that there can be no infringement of one society upon the territory of another. And they must be constantly looked after and nourished, while endeavor is made to bring them to maturity; but if they droop and die, no rector should be discouraged, if only their young members have received some training in Church work. Indeed, when children grow too old for this or that society or junior guild, and the guild has not developed, it is best to let it die. The members thereof will go on to other societies; and when a new set of boys and girls comes up, let them start a new guild of their own.

There are two branches of the work of a parish of which I have not spoken: the Sunday School and the choir. The choir certainly should not be too highly organized, because it is always in a



fluctuating condition and the reason why its members are brought together has relation only to one sort of work. It will necessarily, however, be called together from time to time in a committee of the whole, when the rector, or in his absence, the choirmaster, should be chairman. It should also have a treasurer, for the offerings of the choir ought to be kept separate from those of the congregation, and ought only to be expended by vote of the choir itself. A Bible class for the younger members of the choir is an indispensable thing. It should be in the care of the curate, where there is one, and he can undertake the work. Its success, of course, will depend upon the teacher that is secured for it. The rector would do well not to say who should or who should not be admitted to the choir, except, of course, where there is a question as to moral fitness, but leave the selection of all singers to the choirmaster, throwing the responsibility for the execution of the music upon him, and holding him to strict accountability. The rector should select the hymns, in consultation with the choirmaster, but leave the selection of the other music generally to him.

It is difficult to speak of the Sunday School as an organized branch of the Church work. One thing, however, must be remembered before all

other considerations. The rector is primarily responsible for the religious education of the young, so far as the parish is concerned in their education, and the curate and the superintendent of the Sunday School should be regarded as his lieutenants. With this principle understood, the curate should have the care of this most important work. The responsibility for the execution of the plans and methods of teaching adopted should be placed upon him, the superintendent and the other officers should make their reports to him as the executive officer, and he should only give up his charge when the rector appears; for the rector is the captain of the ship, the parish. Indeed, I know of no simile which will so exactly describe the rector's position in his parish as that of a captain of his ship in the navy. And I am convinced that if it were well remembered, the rector would never become, as is so often the case, a jack-of-all-trades, or a mere nonentity. The lazy and the indifferent, as well as the bumptious and usurping members of the parish, would be put to rout and shame.

The parish is one of the oldest units in the structure of society in Christendom. It has done a wonderful work for the welfare of men in the past, especially among the Anglo-Saxon peoples. It has a great work to do in the future, and this work in

and for the future is not only positive, as in the ways I have indicated; it is also negative. Its negative work is to show to the people of the United States the power and value of a highly articulated organization, and thereby to counteract the individualism of a degenerated congregationalism.

## CHAPTER VIII.

### **The Priest Among the Flock.**

BY THE REV. CHARLES H. SMITH, D.D.,

*Rector of St. James' Church, Buffalo, N. Y.*

**W**HATEVER may be said about the various duties of the parish priest, it is certain that nothing is more important than his pastoral work. He may be a very Chrysostom in the pulpit, but if he does not mingle with his flock, his words will produce but little effect. He may attain a wide reputation as a preacher, crowds may gather to hear him, they may be enchanted with his eloquence, but it will be rather for entertainment than for spiritual benefit. Practical preaching must come from careful and diligent pastoral work. It is only by being with people that the preacher can know what are their trials, their diffi-

culties, their failings and infirmities, and thus be able to adapt his words to their conditions and needs. As well might a physician of the body undertake to prescribe for his patients without ever seeing them or knowing from others the symptoms of their diseases, as for a physician of souls to expect that he can treat successfully the spiritual maladies of his people without learning what those maladies are.

Moreover, not many can become great preachers, but any man of moderate mental ability and literary attainments, inspired with a sincere love of God and an earnest desire to save souls, can do a noble work by faithful and persevering pastoral labors.

In the brief space which it is my privilege to take in treating of this subject, I shall speak chiefly from my own experience, hoping thus to be able to give some hints that may be of practical value to those who are just beginning their ministerial duties.

It is to be taken for granted that no pastor would begin his daily round of visits without first seeking Divine guidance to enable him "both to perceive and know what things he ought to do, and also to have grace and power faithfully to fulfil the same."

The writer knew of a physician who always made it his rule before starting out to make his visits to ask for heavenly skill in the treatment of his cases; and his success and wide reputation were proof of the answers to his prayers.

Besides these regular prayers he will meet with cases where he will feel the need of particular help and will have recourse to mental and ejaculatory prayer.

The most suitable time for making pastoral visits will vary in different parishes according to local customs and social conditions. Generally, the afternoon and evening will be the most convenient, both for pastor and people, giving the forenoons to himself in the study, which he ought carefully and diligently to improve, and to the people for the discharge of their customary domestic duties.

It will also be necessary for him to be quick to discern whether his call at the particular time is opportune. Observation will lead him to determine whether the conditions and circumstances are such as to make it advisable that he should soon excuse himself with the promise to come again at some future time, or whether he may prolong his stay to a reasonable degree. In any event he should be careful not to make it so long that his parish-

ioners will feel bored and dread to see him coming.

It is not always easy to know just what one should talk about on such occasions, especially in one's earlier visits before a thorough acquaintance with the family has been acquired. It is not necessary that religious topics should always be introduced. Sometimes there will seem to be no opportunity for it. A person may often feel that his time has been thrown away because he has not been able to say what he would like to have said. He has been obliged to content himself with generalities upon secular subjects, but that is not always the right conclusion. He has, perhaps, been able to show his interest in the temporal concerns of the family, and this may afterwards be reciprocated and may finally lead them towards religious matters. Of course, it should not be thought a matter of indifference whether opportunities for spiritual counsel are improved. Careful thought should be given to see where a timely word may be thrown in, and how the conversation may be turned into profitable channels. But if it should happen that, after a careful watch, no such opportunity should be afforded, let him not be discouraged. Good will result from it in some way.

We are not all endowed with the same gifts, but those in which we are naturally deficient may be

developed and cultivated to an extent that will make them very useful in pastoral work, and it is worth our while to give them some attention. One of these is the power to recognize people when we chance to meet them and to be able to call them by name. It is natural to but few, but most people can acquire it sufficiently for practical purposes by careful thought and study and practice. It is said that Mr. Gladstone possessed that power in a remarkable degree. If he had ever met a person, he could always remember him, his name, the time, the occasion, and all the circumstances connected with the interview. The late Bishop Chase of Illinois was said to have been very much like him in that respect.

It is a great gift and it behooves one to make an effort to cultivate it if one is deficient in it. It is well that a pastor should know all the children of the Sunday School by name. In meeting the children upon the street or elsewhere, he should take pains to see them and speak to them, and it gives him a great advantage to be able to say "Good morning, Henry!" or "How do you do, Harriet?" They will be pleased, and they will feel a deeper interest in their pastor and in the Church and Sunday School by reason of it.

Absent-mindedness is inexcusable in a pastor.



One may have a natural infirmity of that kind, but it can and should be corrected. To say "I forgot," especially in important cases, is both humiliating and injurious to one's work. Appointments should be met faithfully and promptly. People depend too much upon the chance of their clergyman's hearing about their sickness or other troubles from their friends or by reason of their absence from church, but he should be on the alert for any evidences of his being needed from whatever source he is able to gather it. It is well that he should have a small memorandum book, in which he can make entries of this and of any other kind which would be too burdensome for his memory. If he is in the church a short time before the hour of service and finds a stranger, he can enter in this book the name and address, and then he can call upon him at the first opportunity.

It is needless here to say anything of the duty of being prompt and accurate about making entries in the Parish Register. The canons of the Church provide for this, though unfortunately some clergymen are not as faithful as they ought to be in obeying them, and thus the parish loses valuable information, and sometimes the parishioners lose the evidence which would secure to them their rightful inheritance. But in addition

to the register, it is well to have a blank book which may be carried about in the pocket, in which may be inserted all the information about the families which would not be proper for the register, but which would be very useful in the prosecution of his work. This book should have an alphabetical index in the front in which should be entered the name of the head of the family, the street address, and the page farther back where can be written down all the particulars; the name in full of each member of the family, with the maiden name of the mother, and signs to indicate the ecclesiastical standing of each member—B., C., C.,—Baptized, Confirmed, Communicant. To the names of those children who have not been Confirmed should be added the month and year of birth—Sept., '99. This will be of great assistance in looking for those who have reached the proper age for Confirmation. It is better to indicate the natal month and year than to put down the age at the time of making the entry, because the age is constantly changing, but the birthday remains fixed, and after a year or two one may not remember just when the entry was made. Other marks can be used to indicate items which would be found useful in subsequent visits, and which might otherwise escape his memory, *e. g.*, if one

should chance to be a member of the R. C., Meth., Luth., Pres., Bapt., etc.; or the occupation might be noted: Carpenter, Blacksmith, Painter, Tailor; or the relationships to other families, and the like.

There will be many little things which a pastor who is quick to observe will take note of and which will help to increase his influence and enlarge his opportunities of doing good. If he can be at the church a short time before the hour of service, as already referred to, he will be able to speak a word of welcome to those who come in, and to become acquainted with strangers who might otherwise never be found out. He will notice those of his parishioners who have guests with them, and will endeavor to call upon them early in the week. Such attentions will be appreciated and will more than repay all the labor and trouble which they cost. It is well also, when not too inconvenient, to remember the anniversaries of events of interest to different families, Birthdays, Baptisms, Marriages, Deaths, etc. In order to facilitate this, a large diary could be kept on the study table and a memorandum of such events noted, and each day before arranging the list of calls this could be glanced over and made use of according to convenience.

A pastor should be so familiar with the Holy

Scriptures that he will be able to find portions suited to the various occasions readily without too much turning of the leaves, for in some cases this would produce nervousness, especially where there is already a tendency in that direction. It is well to know the prayers by heart so as to make the book unnecessary, and to have in mind those which will be used so that there will be no prolonged interval between them. In everything that is done, the pastor should have constantly in mind the solemn responsibility that rests upon him, as set forth in the Exhortation delivered by the Church through the mouth of the Bishop at the time of his Ordination. The one thought of his life should be the faithful discharge of that responsibility.

## CHAPTER IX.

### **The Priest in the Community.**

BY THE REV. JOHN BREWSTER HUBBS, D.D., D.C.L.,

*Rector of S. John's Church, Geneva, N. Y.*

**T**HE Priest, guided by the summary of the law, should be interested in two sciences: Theology, which is the science of God—"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind"; Sociology, which is the science of society—"Thou shalt love thy neighbor as thyself." The Church Catechism calls these two sciences in practical language, "Duty towards God," and "Duty towards thy neighbor."

The word "community" is a noble one. It speaks of common interests, common hopes, common labors. It suggests a brotherhood in which

every individual has a share of work and responsibility for the highest moral development of the whole. The life of the community is a necessity for man. This is where he lives and is educated. He thinks and works by the agency of the interests and the industries and the institutions that the community furnish him. These august forces effect the destiny of man in a mechanical way from the outside. They also are mighty subjective influences, pervasive and penetrating, which constantly touch and mould character. Hence it is supremely necessary for the salvation of man that the whole environment of life, which so potently affects character, be redeemed. It is a hopeless task to save men engaged in an immoral business or profession and living in an ungodly community. The world necessarily is the subject of redemption. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

What has the Priest of the Church to do with the varied life of the community, and whence gathers he the authority to do anything?

The authority of the Priest to be officially interested in the social institutions and relations of the community is centered in the Person of Jesus Christ, the incarnate Son of God. The Incarnation,

which is the central fact in the life of the world and the most far-reaching event in human experience, is "a revelation of human duties." Jesus was made MAN. He does not take the nature of any one man, but He tabernacles in human nature in its integrity, and so gathers up into Himself everything that man is and thinks and does and desires. The Incarnation touches to hallow all finite life. The process of civilization and the development of institutions that make for the progress of mankind issue from the Incarnation of Jesus. "He came unto His own" to deliver the creation from "the bondage of corruption," and to gather up in the one Perfect Life all the beauty and truth and righteousness that there is in the philosophy and poetry, the science and art, the industry and government of the world. It is the purpose of God to reconcile and reunite all the constituent elements of life now at war and scattered by the power of sin, "that in the dispensation of the fulness of the times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

St. Athanasius said that Christ came "to recreate the universe." The Bishop of Durham wrote, "We are not Theists." The commission of the Priest "is not simply to call on men to believe

in God, but to believe in God manifested in the flesh." It is the Incarnation that gives to the Church the virtue to free the world from the tyranny of materialism and selfishness, to imbue all human activities and institutions with the Master's spirit of sacrifice and service, and to sanctify them to the worship of the Ideal. The highest claim that the Gospel has to be called the Religion of Humanity, is that it is the Gospel of the Son of Man. The Son of Man would hide in the measures of society the leaven of the divine righteousness. The saintly Law once said: "As our salvation depends as certainly upon our behaviour in things relating to civil life, as in things relating to the service of God, it follows that they both equally are matters of conscience and salvation."

This earth is to be the scene of the consummation of the work of Christ. This thought should inspire the Priest to diligence of labor, that he may regenerate somewhat the life of his community, now so deranged and degraded by sin. Redeemed man will live on the redeemed earth. The earth fell with him; "all nature felt the wound." It will be redeemed with him. The saving virtue of the Incarnation is to extend as far as the effects of sin. "For He hath put all things under His feet." The creation



“delivered from the bondage of corruption” becomes the kingdom of heaven. Hence it is that “the Gospel of the Kingdom” deals with every earthly and social problem by the very virtue of its mission and ministry. Social works, which would discipline the completest life of the world to give the answer to the unanswered prayer of our Lord, “Thy will be done on earth as it is in heaven,” and prepare the way for the coming of “Thy Kingdom,” and earthly obligations and duties, which have for their service the salvation of “the organized constitution of things,” form the burden of the Lord in both the Testaments.

“One is our faith and one our longing  
To make the world within our reach  
Somewhat the better for our living,  
And gladder for our human speech.”

The moral and social problems of life have been created by Christianity. They have been called into existence by Christian ideals. There are no problems of marriage and divorce, of capital and labor, of science and education, of crime and penal reform, of poverty and politics, in a pagan land. These urgent questions arise only within the horizon of the Gospel’s hope. They have been given being by Christianity. The only power that can solve them is “the Gospel of the Kingdom.” The

ultimate responsibility for this solution rests with the disciples of Christ, and centers in the application to the whole life of man of the principles of the Incarnation.

The early Church very readily recognized and realized the far-reaching virtue of the Incarnation. The pioneers of the Gospel believed that the salvation of God was a deliverance from the tyranny of sin, for the physical and the material, as well as for the moral and spiritual. St. Ignatius summed up the social doctrine of the early Fathers when he said: "Indifference to social wrongs and woes is a note of heterodoxy." They interpreted Christ's acts in healing the sick, raising the dead, and satisfying the hungers of the body, as their sanctions to minister to the physical and social needs of life. The Church was concerned with the social evils of slavery, infanticide, divorce, and the degradation of woman, almost before a resting-place for the lever of the Gospel was found. Believing that "the Priest's lips should keep knowledge," it was interested in education, and established schools and colleges. It built hospitals and asylums and fostered the healing art. It nourished science and art and philosophy and literature, and made them Christian. It was interested in politics and, in so far as it followed the

Master's spirit, stood for the righteousness of liberty. The *Magna Charta* is the result of the political activity of an Archbishop. The early Christians believed that the Kingdom of God was advanced in the same ratio that the institutions of the world were redeemed for righteousness. The highest historical evidences for the divine virtue of Christianity are its works for the common well-being of man in society. The strongest influence for humanity, fraternity, and social betterment in the experience of man, is the religion of Christ.

The work for the redemption of the activities and institutions of life went on until the Reformation. The true Priest of the Catholic Church was not only busied about the saving of individual souls and lengthening the cords and strengthening the stakes of the Church, but he was also for his community the minister of charity and education and justice and government. With the Reformation came a philosophy which narrowed the ancient interpretations of the Incarnation, and gave to man the misconception that "the order of things in which we live is permanently, necessarily, and incurably corrupt." An intense subjective individualism went abroad. Missionary work and efforts for the regeneration of social institutions were as relics of the past. Science, art, philosophy, pagan

literature, music, were denounced as the works of the Devil. The Priest must devote his energies to religious controversy and the functions of ecclesiasticism, transfer his hopes to the other world, and be in no way concerned with the salvation of the activities and institutions of this present world.

To-day the Church is getting back to the old starting-place. The ancient interpretations of the Incarnation and the scriptural conceptions of salvation, are now prevailing. The disciples of Jesus see that the Cross is the way to service, and that consecration to God means devotion to "the ministry of reconciliation," which is to reconcile the institutions of the world "unto Himself." The revived antiphonal of the Church is:

"Christ for the world we sing;  
The world to Christ we bring,  
With loving zeal."

The first institution in the life of the community to claim the ministry of the priest, is the family. The family is the social unit. Its integrity is now attacked. So severe are these movements that an eminent social scientist has said that the next amendment to the Constitution of the United States should relate to the family.

Marriage, divorce, intemperance, crime, gambling, poverty, the hours and places of labor, child-

labor, sanitary measures, tenement-house reform, every question and activity that affect the stability and sacredness of the family, are subjects for the study and service of the Priest. In this department of social righteousness he should be "the chief speaker."

There is no work which so affects the life of the family and the Church as education. Upon education Christianity put a moral value. In the early ages schools were the creation and the care of the Church. Priests were the school masters. They set Christian ideals for intellectual discipline, and sanctified pagan literature to the service of moral and mental regeneration. For various causes the school has become separated from the Church. The influence of the Christian ideal is to a great degree lost. Our schools to-day are called "godless." If this be true, the situation is serious. It is not enough for the Church to have a few colleges and diocesan schools. It should have more of them. The urgent practical need is for the Priest, in his community, to do his best to breathe into the public school system the Christian ideal. He should have a watchful interest in the schools. It may be that he can become a trustee, or a member of the Board of Education. All Churchmen delight to honor the princely Bishop

in the Empire State who, acting as the Vice-Chancellor of the Board of Regents, has put his gifts and graces to the service of leveling up the educational system of that commonwealth to the Christian standards.<sup>1</sup>

The work of charities and correction should supremely appeal to the Priest. "The most fearful words in Holy Writ," as Sadler calls them, make the procedure of the day of judgment to center in the corporal works of mercy. These works hold the place of honor in the code of the Catholic Faith. Modern society has a growing army of destitutes, defectives, and delinquents. It is created both by the inherited results of sin and the environments of life. The redemption of the criminal, the reformation of prison methods, the regeneration of the tramp and the social conditions which make him, the establishment of correct conceptions of charity, the care and the cure of the defective, demand the consecrated study and energy of the Priest. By the sanctions of Christ's ministry, they should be considered the most urgent works of "the Gospel of the Kingdom." It is a sad and suggestive fact that in this country the work of charities and correction has, in a large degree, passed into the hands of Jews and ag-

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<sup>1</sup>The Rt. Rev. W. C. Doane, Bishop of Albany.—*Ed.*

nostics. Only here and there is there a Bishop or a Priest who, having gathered a scientific and scriptural knowledge of this department of Christian activity, is moved to sanctify his energies for the salvation of the bodies of men, marred by sin, and for the creation of a cleaner environment for the discipline of character. One of our most honored Bishops,<sup>\*</sup> whose works will follow him forever, has held for many years the Chairmanship of the Board of Charity and Corrections of his State. In this sphere of Christian labor he has done as much probably "to hasten Thy kingdom," as by his more canonical episcopal acts.

"Thy touch has still its ancient power."

The industrial question, which carries with it every problem that centers in capital and labor, claims to-day the anxious attention of the Priest. Bishop Westcott says that "the labor question is in the fullest sense a religious question." It is the question which very largely determines the environment and the associations of life, which produce character. The Priest, guided by the Old Testament prophets, will view every problem which affects the social life of the community as a religious question. Labor, which is a discipline of humility, was sanctified by Christ. The Priest

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<sup>\*</sup>The Rt. Rev. George D. Gillespie, of Western Michigan.

is bound, therefore, to the ministry of imbuing all labor with the Christian ideal. It has been said that every policy for the regeneration of society and the hallowing of life has been tried, save that of the divine Love. Is it not the duty of the Priest to apply to the wrongs in the market, in the shop and the bank, the remedy of the law of love and love as the law, and to redeem from the tyranny of selfishness and materialism the code of economics? Does not the settlement of all these urgent industrial questions center in the principles of the Incarnation? "Is there no balm in Gilead? Is there no physician there?" It is an inspiring source of hope for the future to know that the Bishop\* of a great diocese, because of his knowledge of the industrial problems of the age, has often been chosen to settle the puzzling questions which so frequently arise between capital and labor. These opportunities are golden chances for the Gospel of the divine Love.

"Our life, with all it yields of joy and love,  
And hope and fear,  
Is just our chance o' the prize of learning-love,  
How love might be, hath been, indeed, and is."

What shall we say of the Priest's relation to the  
kingdoms of philosophy and science and art and

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\*The present Bishop of New York.



literature and amusement and music? The time would fail us to tell how, in all these departments of human activity, he should be the ablest minister for their righteousness. He should not be willing to surrender the generalship in the struggle for social liberty and the salvation of the world, to the local editor, or a materialist philanthropist.

The life of the community may be limited in its material and opportunities, but the work of the Priest is universal and boundless. His ministry should consecrate all life. His word of pardon should effect the redemption of the world and hasten the "restitution of all things." The Catholicity and the superiority and the saving virtue of the Gospel which he preaches can never be transcended. It proceeds to give a religious significance and solution to every problem of life; for it is destined to go on with its universal spiritual regeneration until the seventh angel sounds. Great voices in heaven will then declare the victory: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."

"The day is short,  
The work is great,  
The reward is ample,  
The Master urges."

## CHAPTER X.

### **The Priest Outside His Parish.**

BY THE REV. CLINTON LOCKE, D.D.,

*Chicago.*

**W**E ARE now to consider the Priest in those Church relations which do not come under the head of "Parochial," such as his relations to the General Church, to the Diocese, to his brother priests, and to the ministers in the religious bodies around him. Not one of these can any clergyman afford to neglect, and very often, from his turn of mind, he may be able to do much in these for his parish, for the whole Church, and (let me say once for all) for his Divine Master.

Of course, none of these things must ever be allowed to obscure the sentence written up in the priest's heart, "I am the servant of the parish. I am the pastor of this flock, here lies my duty;" but

I question very much whether any parish priest can do his full duty to his flock without linking himself in the chain of outside relations which I have indicated. In the first place, if a man shuts himself within the walls of his parish, his views of things, his judgments of men, and his ideas of God in His dealings with men, will shrivel up; contract and be measured by an inch and not by a yardstick. I have noticed often in country clergy, rarely leaving their parishes, and with few clerical associates, how very different their standard was from that of men moving in the city world. Rabbits appeared lions to them, and, on the contrary, the elephant of the city, took on the dimensions of a mouse. You may read all the Church papers you please; they will not for a moment take the place of actual intercourse with men, or of personal participation in Church movements. Of course, your parish, unless it has been well trained, will object to your being much interested in outside matters, or your trying to interest it. "We pay you," will be the coarse, but very natural gossip, "and we are entitled to your full time."

Let us, however, leave generalities and take up this subject more in detail.

*The Priest and the Church at large.* You are not only a parish priest, remember, but a Catholic

priest. You may be a captain of a company, but companies are related to regiments, and regiments to brigades, and brigades to army corps. A company acting on its own hook will soon get into trouble. You may say that you know priests who fill their churches and have great success, and yet keep entirely aloof from the Church world. The Bishop comes once a year to confirm, and that is about all the people ever see or hear of the general Church life. The great missionary, philanthropic, and educational causes are never pleaded in those parishes. The dues enjoined by canon are paid, but beyond that (and very few ever know what those dues are for, or why they are paid) their knowledge of the Church begins and ends in the scanty notices the Rector vouchsafes them. I grant that such parishes are not unknown, but it no more proves that their priests are in the right, than a fine carriage and a splendid house owned by a quack proves that quackery is a better calling and more commendable than the practice of sound medicine. It is not a question of what success a priest might have in a certain parish, and yet shut out from it the claims of the general Church, but whether such a course is not a shameful violation of duty and an utter shortcoming in the fulfilment of ordination vows. I say, unhesitatingly, that un-

less a priest fully identifies his parish with the Church at large, he is not doing his proper work. He is blameworthy, no matter if every sitting in his church be taken, and he be the idol of a worshipping multitude.

Now, unless you are yourself interested in these matters, your people never will be. What Horace said about writing poetry is just as true about working a parish: "If you want to make people weep, you must cry first." You should study the reports of the great Church societies and read diligently that most useful paper, *The Spirit of Missions*. You should attend missionary and other meetings. You must not allow yourself to say that the speaking is often poor and that such meetings bore you. Pray that you may be more aroused on this subject. Force yourself to take an interest. Say constantly to yourself, "This is my Church. I belong to it. Its life is my life. I must enter into that life, or else it will cease to flow through my veins." Of course, I do not mean that every small parish can take up and consider in any one year all the general work of the Church; but let such a parish take one branch one year, and another the next year, and so on. Sometimes a rector will be thoroughly engrossed in some one department of the general work, say, for example, Foreign Mis-

sions. It is astonishing, then, what his zeal and interest will bring out from even a very small parish: large contributions, young men offering themselves as missionaries, devout people praying for missions. All these things in obscure country parishes even, have often been the fruit of the parish priest's own awakened interest. One caution is, I think, necessary. If any particular cause does arrest your attention, do not allow it, like Aaron's serpent, to swallow up all the rest. Restrain your notice of it, let it have only its due place. I knew a priest once, who, deeply interested in the Free Church system, preached seven consecutive sermons on the subject. Of course the parish was soon vacant.

Let us pass on now to the relation of the parish priest to his diocese. A great deal of what I have said about his relations to the General Church will also apply here, but in a much closer and more binding manner. The priest's diocese comes much closer to him than the Church at large. If *esprit du corps* is to be shown anywhere outside of a regiment, it is among the priests of a diocese. They must pull together. They must stand by the ship. The diocesan undertakings must be theirs also, or else the diocese will suffer and their own characters will deteriorate.

You may say that you do not sympathize with the diocesan work; that you think differently and desire another course of action. Does it ever occur to you that your diocese has a right to expect that you will subordinate your own private "think" to the course the united diocese has seen fit to inaugurate? I have often been in the minority in some proposed scheme of diocesan work and have strenuously opposed its adoption, but when by a constitutional vote it was adopted, I have felt it my duty to support it, though it was much higher or lower than my standard. The priests of a diocese must be like the officers of a regiment. The good of the regiment must override individual good.

There is one thing our priests ought to fight in our dioceses, and that is the multiplication of Sundays with special offerings. Take six or eight canonical collections and superadd six or eight special Sunday collections, and it makes a burden too heavy for ordinary parochial shoulders. Any good brother intent on starting some benevolent or religious scheme ought to think over the burdens of this kind his fellow priests already have to bear, before asking his Convention to set apart a Sunday on which it recommends collections to be taken up for it. His brother priests must not allow their good nature or fear of hurting feelings to pre-

vent their sitting down hard on his poor judgment. Remember, if you are a low man in a high diocese, or *vice versa*, you ought to grin and bear it like a gentleman and a Christian, and not make slighting and scurrilous remarks about the majority who have a perfect right to the carrying out of their views.

We come now to the relations of a priest to his Bishop. How close they ought to be, how formal they often are, how strained even in some cases. I know very well that putting on lawn sleeves does not by any means imply putting on wisdom and patience and brains. I am aware that with some Bishops a man of intelligence and independence can only live in tranquillity by keeping away from the palace. I have known Bishops so narrow that they could not even tolerate, or behave with courtesy towards priests whose views were opposed to their own; but, after all, are not these exceptions? Is not the great majority of the episcopal college composed of fair-minded, reasonably intelligent, educated men, anxious to advance the Gospel of Christ in their dioceses and welcoming all priests whose chief anxiety is also that same thing, even if effected in a different way from the Bishop's way?

Then consider this: Your Bishop is your superior officer. Do majors and captains and lieuten-



ants, because they differ from their colonels in many points, or because their colonels are not very gifted men, decline for a moment to give them a hearty obedience such as they have solemnly promised to give? Are they not always respectful, always careful to carry out orders, always punctiliously remembering that he is their colonel and they are his officers, and must, no matter what their private opinions may be of his fitness or agreeableness, uphold his hands? Are your vows any less binding than theirs? Let me call your attention to them. "Will you reverently obey your Bishop and other chief ministers, who, according to the canons of the Church, may have the charge and government over you, following with a glad mind and will their godly admonitions and submitting yourselves to their godly judgments? *Answer.* I will so do, the Lord being my helper." Certainly these words are not dead letters, although some priests act as if they had never heard of them.

Of course, a Bishop might give directions entirely *ultra vires*, on points which have been adjudicated as not in his province. I do not say that you are bound to heed those; but you are always to "strain a point," to swallow down your disgust and your objections in order to gratify your superior officer. I should, for example, consider

it very petty in a Bishop to forbid flowers on my altar, or my having an altar without legs, or black stoles, or evening communions, and I should have my own opinion of the mental calibre of the meddler with such things; but I would obey.

There is one thought more, and do not despise it. Unless you are a very exceptional man, such as is found once in a hundred cases; you had better get on well with your Bishop, or else leave the diocese; for sooner or later you will have to do so. He is a "permanency;" you are not. One of the two positions will prove intolerable, and certainly it will not be his. I have seen this come about at least five hundred times in my long ministry. Do not run to your Bishop with every little thing. Many a Bishop has groaned to me over this habit in many priests. One of my professors used to say, "When you are in doubt, consult the Ordinary, but never be in doubt." This is not a bad "rule of thumb" for your guidance. Bishops often have felt obliged to forbid things which they never would have noticed, and perhaps greatly approved, if the priest had not submitted them for his approval. I will not be guilty of the cant of saying that a company of priests ought not to discuss their Bishop. They will do so and it is natural that they should. It matters not in little things, but when it

comes to things of importance, and the talk becomes disloyal or derogatory, it is your part as a good soldier, to defend the absent or at least to show your disapproval of the conversation.

Turn now to your relations to your neighbor priests and to the clergy in general. Like all other men you will have your preferences. You will have intimates among your brethren and probably your choicest friends will be in that class. This is just as it should be. You can have no greater blessing in your life than a true, devoted clerical friend. But even if the great body of the clergy cannot be ranked under the title of your friends, they are all your brothers, bound to you by a tie much closer than many priests seem to realize; a tie so close that their interests must be your interests, whether you wish it or not, for just as a very holy priest is a crown to his brethren, so a very unworthy priest is their shame and lessens the public estimate of their profession. The character and standing of your brother priests are to a certain extent in your keeping; see that you guard them well. You are liable to hear gossip about almost any priest; the more brilliant his talents, and the higher his position, the greater the liability. Are you to be the one to retail this gossip, repeating its unsavory details in gatherings of the clergy, and

in coteries of listening women? I could relate some sad stories of this kind, where innocent priests have had to suffer tortures because their brothers, instead of keeping their mouths shut, had done all they could to spread the unfounded charge.

I know very well that it is your duty to defend your order against unworthy members and to sacrifice yourself even, to keep your Church pure. When a case is thoroughly known to be true, and when you are thoroughly convinced that publicity will do the Church less harm than silence, then your course is clear. You ought to speak. But be sure, oh, be very sure! Stretch the mantle of charity to its utmost limit. Be anything rather than an accuser of the brethren.

In the priesthood, as in the army, as indeed in every association of men, there is a certain professional etiquette which cannot be violated with impunity. It may often seem petty and unreasonable, but believe me when I say that no rule of etiquette was ever generally adopted without the greatest reasons in its favor. I know it often causes great personal discomfort, but it will generally prove the best possible thing to do. Let me advise you scrupulously to adhere to clerical etiquette, even with your dearest friends. When

it seems doubtful whether you are called upon to ask permission of another rector to perform a certain baptism, wedding, funeral, etc., be sure and ask it, even if it be in a city where parochial bounds are not fixed. Only a churl will refuse a polite request. I once asked a parish priest, whose church was two miles from my choir camp, for permission to hold a public service in that camp. He declined. You may say, "You were foolish to ask." Yes, but I did it because I was so strongly convinced of the necessity of a strict adherence to etiquette.

I advise you strongly not to visit much in families belonging to other parishes. The rectors may not seem to care, but they do care. I hope no one who reads this will ever be guilty of the meanness of endeavoring to supplant a brother priest, suggesting, for example, "that you would be glad to do a certain service; that you are such a dear friend; that you feel you ought to be asked," etc. How despicable this is.

There is one more point I wish to cover, and that is your relations to the ministers of other religious bodies. It is a delicate question and it is not to be disposed of *à la* Alexander and the Gordian Knot by just saying, "Have no relations whatever with them;" though I have heard that advice

given by very distinguished Churchmen of all shades of opinion. I am not speaking now of private friendships, for why should a ministerial connection with another religious body debar you from the closest friendship with a man, if he be congenial? Does he not believe in the same Saviour that you do? Is he not, as you are, endeavoring to lead men to Christ? I have had some very close friends among Roman priests and Presbyterian preachers. It is when we come to meetings and public services that the path becomes thorny. The rule of your Church, even loosely construed, seems to me to forbid your asking them to take part in your Church services, and common politeness ought to prevent you from taking part in theirs. Why should you accept a favor you cannot return? If by any chance you feel obliged to accept such a favor, you ought to make it clearly understood that you cannot reciprocate it, because your Church law forbids it. Have the manliness not to say that you deplore such a law, for it is a very wise law indeed. The whole conception of Christianity and the Christian Church as held by ministers outside the Church seems to me to be so different from our own, that any other rule would work very badly.

Apart, however, from the regular services of the sanctuary, are there not a vast number of meetings

and gatherings of religious men and ministers, where you can cordially join hands, and as a minister associate yourself with other Christian ministers in furthering a good work? Take Bible Societies, Christian Associations, temperance meetings (though the fanaticism rampant here will make it difficult), educational and philanthropic causes; in fact, all that we now put under the head of sociology. Can you not in all these associate yourselves heartily with the ministers around you? I cannot see that such action compromises your position as a Catholic priest. It is hard even now for Church clergymen to free themselves from that supercilious way of thinking and acting about other Christian ministers that so long prevailed in our Church. It dies hard, but thank God it is dying. Do not fan the expiring flame, but in every possible and consistent way join with the defenders of our common Christianity on equal terms and with the one desire, that of better serving your and their Master, Jesus Christ.

## CHAPTER XI.

### **The Successful Parish Priest from a Layman's Standpoint.**

BY HECTOR BAXTER, ESQ.,

*Minneapolis, Minn.*

**T**HE life of the priest in his family should be an example of duty and obedience; duty born of love, obedience from a recognition of the sovereignty of family ties and family life. His personal life in his own family should be an inspiration and benediction, inspiring to a higher and more unselfish level of family life in their inter-related living. The benediction should be as the self-consciousness of how fully, by Divine grace, the human and earthly family may be made to approach the Divine ideal.

Within this sacred and hallowed relation the priest of the people and father of the family will



gather unction, strength, and prophetic vision of his privileges and duty. The human blooms with sweetest fragrance when the Divine is most present.

As in the home, so in the parish. Its atmosphere will speak of its life and silently work out its own problems. He must realize that the family in all its phases of related living is the unit of the community; and no priest can inspire to a higher or more spiritual level than the normal level of his own home-life. The germ of all right living is born, lives, moves, and has its greatest inspiration, in the family. There the transparency of purpose is realized; there the warp and woof of fatherhood and motherhood are woven into silken cords of eternal endurance, binding together its holy and sacred relations which are sanctified by the daily sacrifice of one's self to all that is best in the human heart.

He must remember that the eyes of the community are upon him, and any deviation from the demands of a severe public criticism, correspondingly limits his usefulness and helpfulness. The consecrated power of one's soul brought to bear upon the people for their transformation was the secret of the power of the early Church. The same living force is just as effectual to-day. Christian-

ity does not succeed so much by the force of its doctrines as by the lives and example of its priesthood and disciples. The Master's command was, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in Heaven." Attract by the goodness and manliness which men see in you. Be simple, sparkling, cheerful, full of hope, considerate of others; not stubborn, nor sentimental; blossoming in everything that is good, a constant rebuke to everything that is mean or little.

The priest will be such a man that everybody who looks upon him will say, "That is a royal good fellow; he has the spirit that I should like to lean upon in times of trouble, or be a companion with at all times." In a word, build up a manhood which will be winning to men. That is what the early Christians did. The heathen world, in the days of the Apostles, could neither attain to nor grasp the philosophies of those days; yet under the influence of the lives of the early Christians who made religion attractive by the goodness of their lives, they soon began developing traits that neither persecution nor opprobrium could change; so that it became proverbial, that Christian men lived more beautiful lives than anybody else.

It is this beauty of the Christian life which will overcome philosophy, and win the world for Christ and His doctrine. Don't aim to do great things or preach great sermons. As a rule such efforts are failures. By proper preparation, great sermons will come of themselves. The priest will be full of sympathy for men—like St. Paul. He should remember that being expert in theology alone will not make him a successful pastor, nor can he succeed without it, either. He will use theology as a dictionary, an aid to an end. He must aim to rise to the ideal of the New Testament; must be an exemplar; be something more than known for not cheating and stealing; must be a man of grace, considerate of others, charitable, slow to anger, no manipulator, though of a high and self-defensory spirit when necessary.

He must live up to a much higher level than common manhood if he is to be a power for good and a preacher of righteousness. A priest is called to such nobleness and largeness of opportunities, that the Christ-life within must so temper his intercourse with even the little children and young people of his flock, as shall produce a feeling of confidence and sweet fellowship which is more agreeable than that of any other gentleman. He always enters with a sympathetic understanding into the

pleasures and interests of his people, with a freshness which promotes their pleasures and instruction, and stimulates all that is noblest in man in its noblest form and purest Christ-likeness.

Wisdom nor eloquence do not permanently win; but that subtle and invisible power which a man receives from the Holy Ghost and close communion with God. We love those who love us; rather heart work instead of head work. The successful priest is a living power in the Church; his manhood shows the spirit of God is dwelling in him. He will be a man-builder, in the pulpit, on the street, at the picnic, at the marriage, the birthday, or funeral—everywhere and under all circumstances and conditions. He will be one whose manhood is itself his strongest sermon and protest against evil. He will live in such close communion with God, in such sincere and live sympathy with men, that it is a benediction to be under the influence of such a good friend. Men's lives are made better, sweeter, by contact with him. Religion is the science of right living; the successful priest is the man who, by personal example and teaching, moulds character in the largest following, and after the best type. He will take the truths of the Lord Jesus Christ's teachings and love of God and

make them a part of his own life, so that when he speaks it is God speaking through him to men.

Great preachers are not a product of this age. Its products are critics; and criticism means doubt. The success and permanency of the relations between priest and people depend quite as much on the one as on the other. The rise, decline, and fall of many pastorates, is often the result of shortcomings on both sides; and how little reason oftentimes there is for the bitterness with which the relation ends, or even for the idolatry with which it often began. What produces this violent liking or dislike—is it honest?

To be a great preacher his heart must be right, for Love is the prime qualification for a religious leader. If he tries to be helpful the people will prefer to recognize in him a friend, than to know him as a preacher. Men get hold of God from the human side. There should be an entire absence of professional airs, magnifying his office;<sup>1</sup> careful in his oversight of every department of Church work, a tireless visitor, wise and confidential counsellor, sympathizing friend of the afflicted and those in distress, safe guide to the young, efficient

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<sup>1</sup>We assume that the writer would distinguish between that Scriptural magnifying of the sacred office, which flows from a due sense of its essence and dignity, and the offensive magnifying of the *officer*.—Ed.

helper of the poor and unfortunate. He must not expect an ideal people, but must learn to bear and forbear, for if gifted in one direction he is apt to be defective in another.

He will not make the mistake of measuring others by his own foot-rule, nor of counting scalps as a spiritual result. He will rather forget that the results of Christian effort can be put into statistics, and will labor on doing the Master's will. He will apply sanctified business methods to Church work, and aim to allow none to stand idle in the market place and say, "No man hath hired me." He should remember for his encouragement that as the work of the world is done by ordinary men and women, so is the bulk of the Church's work, in its ministry of truth, done by ordinary priests. Abraham Lincoln remarked: "The Lord must like common people; He has made so many of them." He must recognize among men a mutual priesthood; and individuals who have spiritual qualifications and possess in their own souls' experience the secret and promise of the Gospel message; who are in nearer and closer communion with God than their fellows. They may be without marked ability, but have climbed the heights and have drunk deeply of the spiritual plans and promises of God. He must have the

gift of leadership, but not in a worldly sense; and to act on the masses he must be in personal touch with them and carry the Gospel message into the nation's homes. He quietly, devoutly, conscientiously, discharges his duty day by day among his faithful people, not seeking notoriety, but unfolding God's plans of dealing with men.

A strong but attractive personality is necessary to guide; otherwise organizations and institutions will soon lose their novelty and vitality. Respect and reverence for the minister can alone long fill a church, and man alone draws man by reason of human sympathy. He need not be a man of profound scholarship, but he must be a student. He need not be a great teacher, but he must teach.

He must systematically visit his people. "A house-going priest makes a church-going people." The care of souls is the pastor's office, and, alas, that it has fallen into disuse, as a necessary requisite of a successful pastorate! The priest needs to make careful and detailed study of his people. His parish is his assigned field; not mankind in general; and for such he should study the most efficient means of systematic and well-ordered pastoral visitation. He will find each parish has its own peculiarities, so has each person in it. By persistent visiting, by seeking out his parishioners,

by seeing them again and again in their homes, he will know them as they are. He must be impartial in his visitations, so that poor and rich, old and young, men and women, may feel that they have a pastor, and one who may be trusted as a safe and honorable friend and adviser.

Pastoral visitations will broaden his sympathies, stimulate him mentally, give him new views of truth and the obligations of related living; new subjects for thought and illustrations for sermons. This will enable him to be direct in his preaching after intercourse with real men and women, and will establish sympathetic relations between minister and people which will add to their interest in his sermons.

Dr. Theo. Cuyler said: "After an effective Sunday's work, go around among your flock as a general does over a battlefield and see where the shot struck and who were among the wounded." Pastoral visitation will interest and reach many whom the pulpit does not—the old, the sick, and the careless. Many embrace this opportunity for spiritual counsel or advice who would not make formal application. Little differences taken in time, before they become public property, are easily adjusted by the counsel of the loved priest. He should enter into the joys and festivities,



griefs and sorrows of the household, its birthdays and other anniversaries, as well as visit the sick, and officiate at funerals—duties which belong to the ministry alone. There should be a yearning for spiritual growth; an interest in things pertaining to the kingdom of God and His righteousness.

As the life of the priest in the parish is an expansion of his family life, so will his life in the parish overlap into and become part of the life of the general community. The successful priest belongs to the people. All conditions of life have an inherent right to the priest's sympathy and counsel. To deny any claim of this sort is to belie his high calling, to be false to his ordination vows, and come short, from a human standpoint, of a faithful discharge of the sacred duties of his office. He must be faithful without being mechanical, be sincere without being sanctimonious; and his life must emphasize and reflect his preaching.

His calling must be recognized by the people and received of them without personal appeal. He must make all feel by his personal presence that his is a holy life, and that he lives in closest fellowship with his Lord and Master.

That love is indeed poor and superficial that does not improve our every-day life and influence the lives of others to better living. Beware of your

example, it is after all the most effective sermon you preach.

To be a true worshipper of God, you must carry the spirit of the Lord's Day into all the week and make all days alike joyful. No priest can admonish and stir up his people to right living and high ideals on Sunday, and on the same day take a train for his vacation. I need hardly add that he will be a Sunday School man of the most pronounced type; that he will always have a smile and a greeting for the little ones of Christ's flock; and that in the drawing room or in the street his most cordial greeting will be from the little ones. Save the children to lives of righteousness and you save the nation.

Lord Shaftsbury met a criminal just discharged from prison. The good man put his arms around him, saying, "Jack, we will make a man of you yet." Aim to be a Shaftsbury, and you will be in touch with humanity.











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